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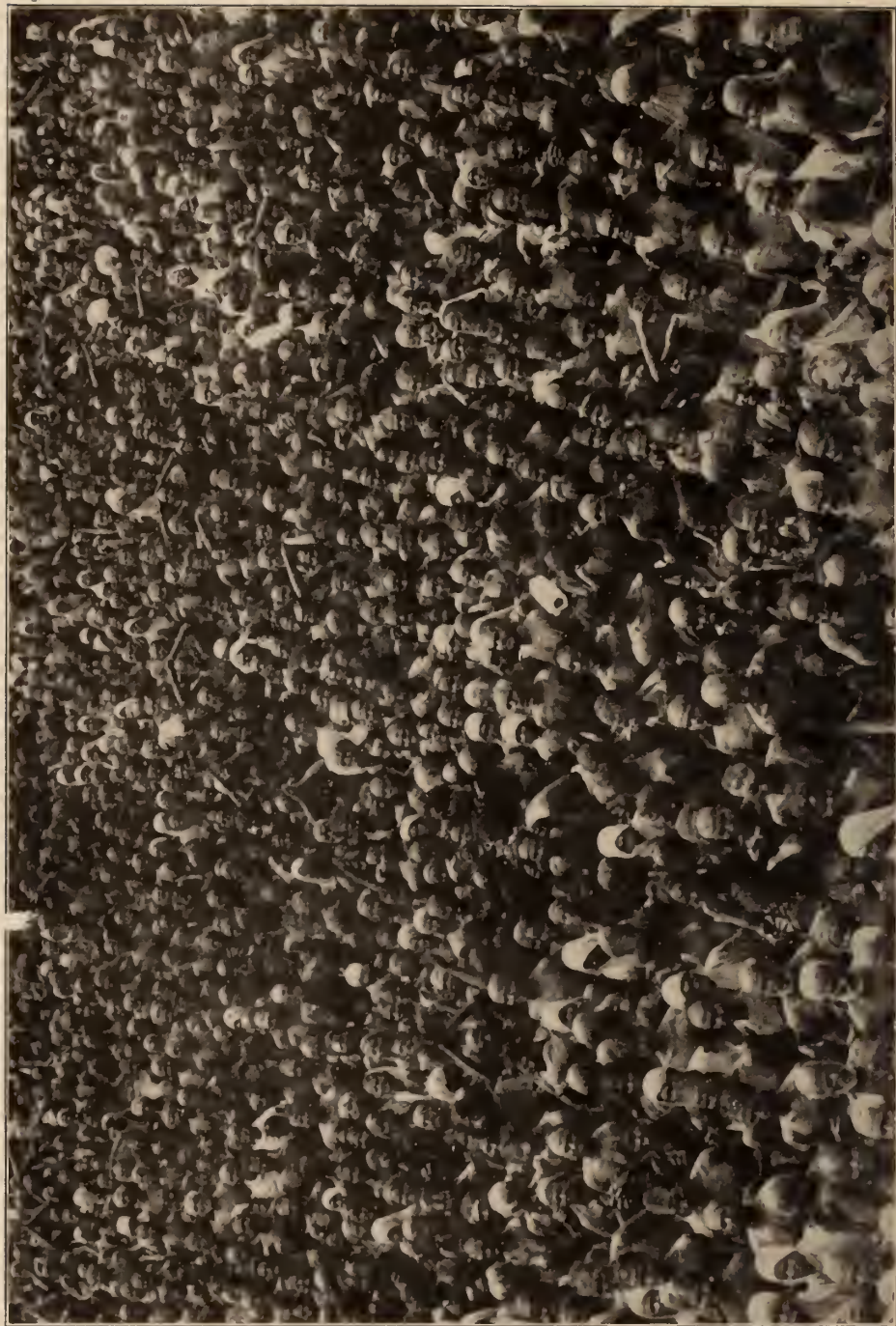
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SOME OF THE MASSES OF HINDUS WHO NEED THE GOSPEL

Fifteen times the number in this picture are being baptized into the Christian Church every month by the Protestant Missionaries

THE MISSIONARY REVIEW *of the* WORLD

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MAKING HISTORY IN INDIA

ALTHOUGH there is little mention of present political agitation in India to be found in the English and American papers, it would be a mistake to assume that there is no history in the making in that important British Dependency. The "National" Congress, after a somewhat chequered career of more than a century, has found in these times of war an opportunity for a very effective insistence upon some of its principal demands. "Home Rule" is the cry to-day; but it is not at all easy to formulate any very clear statement as to what the leading agitators desire. A large and influential section of Mohammedans has identified itself with the Congress, but has made it clear that the reform it seeks is one in which provision shall be made for the fullest representation of minorities. It looks to the British Government for protection from the overwhelming Hindu majority. Meanwhile the Secretary of State has given a virtual promise that it shall be the aim of the Government to introduce the privileges of self-rule into the land as speedily as may be compatible with the highest welfare of the people. This assurance has been hailed with great delight by many, and is undoubtedly in entire harmony with the ideals and purposes of a large section of the real friends of India amongst the British statesmen. On the other hand, however, striking opposition to the introduction of any considerable degree of Home Rule has shown itself. The non-Brahmans of South India protest that they prefer British to Brahman ascendancy. European business men protest against a course which they claim would result in the loss to the country and Britain of all that they have upbuilt with so much labor. They desire to secure the best things for the multitude which looks to them and to the existing Government, rather than to the men who lead the modern agitation, for the things that are most worth while. Few believe that the great Hindu and Mohammedan peoples can, with-

out the presence of a strong controlling and guiding power, coalesce into a self-guiding people. Recent serious riots at the Bakr-Id festival, with bloodshed and destruction of property, and which only British authority was able to quell, have lent much color to this claim.

A curious phenomenon connected with the situation is the position of Mrs. Annie Besant in relation to it. A Christian, an atheist, a Malthusian, a Hindu, a theosophist and now in her advanced years, a propagandist of Home Rule for India, she wields an extraordinary influence over millions of people. Her popularity was largely lost through quarrels amongst the members of the Theosophic Society and certain judicial cases in the courts where she and some of her associates were discredited. In the present agitation she has regained, for a time, much of her former influence by her readiness to condemn indiscriminately her own people and to flatter those whom she chooses to lead, together with her almost mesmeric charm of personality and speech.

It must not be forgotten, as we study the movements of the hour, that the great mass of India's people are very slightly, if at all, touched by them. They are, upon the whole, content and are loyal to the British Raj. They are appalled at the suggestion of the extremist that he and his fellows should supplant the man from the West. It is, therefore, fair to say that the general currents of the life of the country are as yet but little changed. The field for Christian philanthropy and evangelism was never more open and promising than now. A large increase in the privileges and powers of the administration will be accorded to the Indians, and it is only just that this should be so, as soon as suitable men are found. We do not at all believe that this will operate disastrously to Christian missionary effort. It is true that the spirit of antagonism to everything Western, which exists in companionship with the extreme "Nationalism" of the time, is an element of the situation with which we must reckon, but whatever of change in the laws and in the personnel of the Government may come, we may count with confidence upon religious freedom guaranteed to all. Britain is not contemplating such a thing as the abandonment of her great charge, and India has no desire other than that she should remain. Having modified, in some particulars, her method of administration, the great masses of Indian people wish her to continue to guide, defend and lead them to a point, where, in the somewhat distant future, her task shall have been completed.

PHILOSOPHY OF INDIAN MASS MOVEMENTS.

AMERICAN Christians have not yet awakened to the significance and possibilities of the Christward mass movements in India. The stirring paper by the Rev. Brenton Badley in this number of the REVIEW should open the eyes and hearts of Christians at home. It is a remarkably clear and impressive presentation of the subject. Now

is the harvest time in India. Neglected, these harvests will be ungarnered, and will become refuse. It is a serious situation.

In a recent number of *The Continent* we find the following summary of the meaning of these mass movements:

“Missionaries in India are concerned over the astonishing numerical growth in the native Church, resulting from the “mass movement” toward Christianity among outcastes. Undeniably, the prime impulse in the desire of these people to become Christians is their longing to get out from under the load of the Hindu caste system. Their own religion counts them too low down to enjoy anything of privilege. They and all their descendants are condemned to endless servitude and degradation; they can never rise to any position of respect; they are irrevocable outcastes. These folk have discovered that if they turn Christians, they will be treated like men and women, and their children will inherit education and opportunity. Is it any wonder that they are possessed with a nearly unanimous determination to get into the Christian Church as soon as possible?”

There is no limit to the rapidity with which these people might be gathered into the Christian communion, if the missionaries chose to baptize them as fast as they ask to be received. But there is little sign of spiritual conversion to Christian faith. In their dense ignorance they cannot know enough about Christianity to have much intelligent Christian conviction. Prudence naturally suggests that they should be held off until they are instructed. But there is well grounded fear that if Christianity does not at once shepherd these millions, Mohammedanism will make place for them all too gladly.

Under this pressure many mission leaders are cutting down pre-baptism instruction to the minimum, accepting converts whose understanding does not reach much beyond the central fact that Jesus Christ offers them forgiveness by virtue of His death for them on the cross. Hundreds of thousands are joining the church yearly on that basis and in the hope that later they can have “expounded unto them the way of God more accurately.” At least, it will be possible to mold their children into an understanding faith, and that will greatly strengthen the Church of India in the next generation. What an enormous increase of Christian school facilities must be provided in that vast land, in order that the millions of children growing up today in these outcast homes may be afforded the chance which their unprivileged parents are groping to procure for them.

HOME RULE AGITATION IN INDIA

EVER since the Russo-Japanese War, the Asiatic peoples have seen a vision of national progress of independence of European tutelage. A desire for liberty has been in the air and has manifested itself in China, in Persia, in India and elsewhere. In some cases

this ambition has had in view merely freedom from restraint; in others it has meant liberty for national development.

India has been profoundly moved by the European War and the Indian press is saying that certain changes must surely take place in the future, which will affect the nation socially, politically and economically. There is much talk of home rule for India when the war is over—with representation in the British Parliament, or a colonial government like that of Canada and Australia. The fact that Indian troops are in the trenches at the front, and are giving their lives along with the English and French troops, has stirred the national consciousness. This growing independence of thought along political lines is also lessening the bonds of social and religious customs. The impulse for home rule is revolutionizing the attitude of the Hindus, Mussulmans and other Indians toward Christians. Now that the Indian Christians, both of old standing and new converts, are showing that their "future is bound up with the people of their own blood," they are welcomed as patriots. The following statement by so distinguished an Indian Christian as Sir Harnam Singh is illustrative of this tendency: "It has been said that India can not be looked upon as a nation because of her varied religions and tongues, but the spirit of nationality has been awakened in us, and true love of country knows no barriers of caste or creed or language."

This is an important movement, as those who have left the Indian religions for the Christian Church have hitherto been looked upon not only as disloyal to their ancestral faith, but as unpatriotic.

It is unfortunate that the agitation has come now. We hope that the time will come—after the war—when the desire for home rule for India will be realized; but there is need first for education of the masses, for the development of wise leadership and for the adoption of Christian standards. Home rule can not be successful where caste prevails, where child marriage is practiced, where temple prostitution is permitted, and where the temper of the religious leaders prevents true religious liberty—without boycott and without persecution.

Already the loyalty of India to Great Britain has a promise of reward in the announcement by the Secretary for India in the House of Commons that native officials are to be introduced into every branch of the administration, that self-governing institutions are to be developed as rapidly as possible and that the purpose is to make the Indian government fully responsible to the Indian people. In view of the prospect of a larger introduction of the men of the country into civil and military office in India we must recognize more than ever the importance of Indian education and training in accord with Christian ideals. Missionaries have been working to develop men capable of worthy leadership and prepared to sustain and to safeguard the new India that is coming to her place of influence in this modern world of nations. The value of this missionary training will now be seen more clearly in the political as well as in the religious life of India.

POST OFFICE EVANGELISM IN CHINA

M ISSIONARIES are endeavoring to keep pace with the modern improvements in China and to make use of every new facility to spread the Gospel. In the last twenty-five years there have been introduced railways, police, postal and telegraph service, modern newspapers and telephones. Ten years ago there were only about a thousand post offices in all China; now there are ten thousand or more, besides 656 telegraph offices under separate management. In order to reach a special class by evangelistic effort conducted by those who work entirely among those classes, with methods adapted to their particular needs, the International Postal Telegraph Christian Association has taken up work for the great army of men engaged in these two departments of service. As a channel through which to reach them this association uses the post office itself. As soon as a new office has been established the association sends a copy of the New Testament, with a letter, to each of the employees, asking them to study it carefully and offering to explain anything not understood. For the past nine years an eight-page evangelist magazine, called *The Gospel Mail*, has been sent each quarter to every post office on the official list. In response the association receives many letters, all of which are prayerfully and carefully answered.

In many of the cities and towns where post offices have been opened there are as yet no Christian missions; and missionaries who are out on itineraries are urged to make a point of calling at postal and telegraph offices to have friendly talks with the men. This work is largely seed-sowing, like all other evangelistic work, but it brings a harvest.

THE JAPANESE CHRISTIAN CHURCH

T HE Rev. T. Makino, secretary of the National Body of Japanese Churches, reports a great improvement in the relations between Japanese Christians and foreign workers.

"For years," he says, "we raised our voices for the independence of our churches with the slogan, 'Japan must be evangelized by the Japanese.' We cannot forget that to accomplish this purpose our leaders fought desperately and poured out their souls. Some even became sacrifices. Now, fortunately, this independence is complete. Twenty thousand members in more than one hundred churches are annually contributing 130,000 yen to 140,000 yen for benevolence, while they are supporting their own churches. Now there is need on every hand of expanding our evangelistic work. . . . How warmly then, ought we to welcome as friends from afar the missionaries who have left behind their mother country, and coming to the East are consecrating their lives to the spread of the Gospel? . . . The day has passed for us to regard them as strangers. It is now the time for us to work in full fellowship with them in the spiritual warfare."

The supreme need of the Japanese Church today is spiritual growth, and to this end every effort should be made to develop the prayer-life of the Church. The churches in America may cooperate in this with the workers on the field, and so may have a real part in the campaign in the spirit of the apostle to the Gentiles—"Whereunto I spend wearisome labor, agonizing according to His energy which energizes me with dynamic power." (Col. 1:28, 29.)

SOME RESULTS OF PROHIBITION.

PROHIBITION of the manufacture and sale of intoxicating liquors is gaining such ground in America that many look for national prohibition within another twelve months. What has been undertaken as a war measure may prove to be the most wholesome peace measure ever enacted.

What may be the expected result of such prohibition in foreign lands, where the untrained races are still less able to resist the ravages of strong drink than are those of more highly developed nations?

Rum was the curse of the American Indian until its sale to red men was prohibited. The South Sea Islanders have suffered great physical and moral degeneration wherever the drink traffic has been permitted and the shipments of rum to Africa has been a curse to the Africans and a disgrace to the civilized countries from whence the "fire-water" has come. Strong efforts have been made by liquor dealers and by those who exploit the natives to break down restrictions. We rejoice that the new American law, called forth by wartime prohibition, has put a stop to the shipment of rum from America to Africa. It is reported that no intoxicating drinks have been shipped since last August, and as one result four of the oldest distilleries located in Boston have gone out of business.

However, a disturbing rumor is abroad to the effect that many brewers and distillers, operating in the United States, are preparing for national prohibition by cultivating the 418 millions of possible drinkers in China. Many of them are said to be making plans to transfer their business to Asia and to debauch the Chinese who have so recently been delivered from the curse of opium. There is hope that the Chinese Government will have sufficient foresight and firmness to prohibit the establishment of this demoralizing business.



EDITORIAL COMMENT



THE HIGHEST LIFE NOT ACCESSIBLE IN WAR ALONE

THOUSANDS of men and women have come to a higher life in the war. They were living for nothing. Now they have been given a cause. They were valuing ease and indulgence. Now these seem to them unworthy. Hardship and sacrifice were the things they had avoided. Now they seek them. "We do not so much endure them," Donald Hankey said, "we deride them." The call to give up their lives has been answered by hosts of men and many of them have had the experience promised by our Lord. They have found them again, and what they have found was a new life different from the old. Alas, there are many who have not found so much, but there are many who have found it in war who had missed it in peace. Will they miss it again when peace returns?

"I am asking myself again," says a soldier in one of the most useful books of the war, Lieutenant Dawson, in "Carry On," "if there isn't some new fineness of spirit which will develop from this war and survive it. In London, at a distance from all this tragedy of courage, I felt that I had slipped back to a lower plane; a kind of flabbiness was creeping into my blood—the old selfish fear of life and love of comfort. It's odd that out here, where the fear of death should supplant the fear of life, one somehow rises into a contempt for everything which is not bravest. There's no doubt that the call for sacrifice, and perhaps the supreme sacrifice, can transform men into a nobility of which they themselves are unconscious."

But the war is not indispensable to this transformation of men. God does not offer his best to men only in their effort to wage efficient war. God's will is to call out the noblest in men to use it for the noblest ends, in creative ways for ends that will endure. Before the war he asked men for their self-devotion to the highest. After the war he will ask it. Will men answer him then?

Why will men not sacrifice in love constructively in the work of peace and progress what they will sacrifice in wrath, destructively, in the work of war? There are answers which are not creditable. War is a temporary thing. It comes with sudden and unenduring excitement. Men will do for an interval what they will not do for a life. War appeals to the whole of the beast—not to the higher will alone that is striving to stifle the brute instincts that cling to it still. War commands the mass. The slacker is ashamed. The great moral works of peace and all the slow forward pressing of the truth have been the minority's concern. Sacrifice which does not involve the sacrifice of popularity is sacrifice made less sacrifice than its evasion. But there are creditable answers, too. War is a crisis; it is a fight for life,

for the nation. It appeals to all that is in us and that can be drawn on for all crises and for an unselfish crisis in which one loses himself in the life of his fellows. It takes a man for anything and offers him nothing but the glory of giving his property and his life.

But the Kingdom of God has always been making this appeal. This was exactly what Jesus said to men when He was here and what He is saying today. There is a battle to be fought for life and for the world and for God. It asks everything of men. There is a joy in it which nothing else can ever give. The missionary appeal is an absolutely unselfish appeal. It offers nothing but the choice to serve and to bring in God's Kingdom. It does not offer even the excitements, the novelties, the intense moments which men get in the war in France. It has its own excitements and intensities, but it wants no one to come for them. It appeals to one motive only, the motive of unselfish willingness to serve men in their deepest needs and for their most enduring good. All that is noble and worthy in the call of war is in the call of missionary service, and it calls with nobler and worthier summons as well. Is it more or less likely on that account to be heard?

PEACE AND THE SWORD

EVERY Christian is a pacifist. No Christian is a pacifist. Can these two opposite statements be true?

The coming of Christ into the world was heralded with "Peace on earth, good will to men." He is called the "Prince of Peace." And yet He said distinctly to His disciples: "Think not that I am come to send peace on the earth: I came not to send peace, but a sword." Herein is a paradox, but herein we may find the answer to the question that many are asking today. Should ministers of the Gospel urge war? Should missionaries and pastors leave their preaching to enter the army, or to engage in war promotion work? Should Christians fight and urge others to fight in the present war?

There is no contradiction in the title given to Christ and in His declaration to His disciples. There is no contradiction of Christian pacifism and anti-pacifism. Every true Christian hates war, hates the killing of fellowmen and the waste and passion of warfare. Every Christian loves peace, preaches peace and strives for "peace on earth, good will among men." But no Christian advocates peace at any price, or temporary peace based on cowardice, on the abuse of power or on compromise with evil. There is one thing that a Christian hates worse than fighting, and that is the refusal to contend against evil. To be consistent, he must both desire peace and must wage war against that which makes peace impossible.

The missionary or the minister of Christ has as his main business helping men to make peace with God and to establish peace between man and man. But because of this it is also his business to help put

down evil in every form and wherever found. The only peace worth having is based on righteousness.

Every true Christian believes that honor is better than life, that mercy is better than conquest, that no compact with evil is justifiable, that Christ's principles must win. They therefore stand firmly against cruelty, broken troth and the use of force for selfish interests. This does not mean that those who denounce these evils are perfect, or that they should close their eyes to their own faults. On the contrary, the hideousness of evil in another may open our eyes to similar faults or tendencies in ourselves. The sins of Germany are just as hateful in any other nation. As Dr. Gulick points out in his article in this number, America has sins to account for in her dealings with Asiatics and with the Indians; Great Britain is also guilty of having disregarded the rights of others in China and South Africa; France, Italy and Belgium have done unjustifiable things in Africa and Russia has sinned against the Jews; but this is no reason for America's failure to use every dollar, every man and every legitimate means at her disposal to put an end to oppression, to establish peace based on righteousness, and to give all men, women and children an opportunity to live, work and worship without fear of oppression. No price is too great to pay for this privilege. The only peace worth having is that based on the teaching of Jesus Christ and made possible by His life and death. Those who are devoting all they are and have to the carrying out of His program and doing most to establish this abiding peace.

THE WAR AND MISSIONARY GIVING

IN connection with the present financial strain and the appeals for money to continue home and foreign missions without retrenchment, it is interesting to study the effect of the Civil War on the giving of American churches. The Presbyterian Church North reported in the five years before the Civil War (1856-1860) 401,000 members, including Old School and New School churches. Their gifts for home missions during that time averaged \$1.10 per member and for foreign missions .94 per member; the total average gift per year for home missions was \$24,900 and for foreign missions \$188,000.

Now notice: during the war years (1861-1865) the membership in these same churches slightly decreased, being 396,800, but at the same time the average gifts per member increased to \$1.20 for home missions and \$1.18 for foreign missions. The average total gifts were per year \$209,000 for home missions and \$219,000 for foreign missions.

In the five years following the war (1866-1870) the membership again increased to 420,000, and the average gifts per member also took a decided jump. For home missions they were \$1.41 and for foreign missions \$1.39 per member. The total gifts averaged \$292,600 for home missions and \$295,000 for foreign missions.

How is it today, after nearly fifty years of peace? Last year the membership of these Presbyterian churches was 1,604,045, but the average gift per member for home missions had decreased to \$1.37 and for foreign missions \$1.25 per member. The total gifts last year for home missions were \$2,194,000 and for foreign missions \$2,055,313. Evidently the members of the Presbyterian churches are not yet giving up to the limit of even their Civil-War ability. Their average incomes have greatly increased in the last fifty years and the call from the mission fields is also louder.

In Canada the churches are showing their consecration and are seeking to entrench and advance rather than to retrench in the missionary campaign. The Missionary Societies reported that in spite of the many calls for contributions to Red Cross, Y. M. C. A., and various relief movements, heavy taxes and the departure of over 400,000 wage-earners to the battle front the receipts have been very encouraging.

The Presbyterian Church in Canada reports: "We closed our last year (1916-17) with a better showing than in any previous year. Our receipts, up to the present, are as good as last year."

The Church of England in Canada reports: "The claims of the war, far from causing people to neglect their church responsibilities, have had a reverse result. While enthusiastically and self-sacrificingly supporting worthy special objects in connection with the war, they have maintained their spirit of devotion, service and generosity to all worthy objects connected with the churches."

The receipts for Canadian Methodist missions showed last year an encouraging increase of \$32,000 from purely voluntary sources. Take one city as a sample of the spirit of giving. Toronto, a city of 500,000 people, raised over \$900,000 in a four days' campaign for the British Red Cross. During the same week the Methodist Union launched its annual campaign for nearly \$50,000 for city mission work and church extension. While money may have been diverted from missions to other philanthropic movements the Methodist churches of Toronto have contributed more to missionary work than last year. The direct gifts from Methodist churches in Canada for 1916-17 were over \$35,000 more than for 1913-14. In the present war the Canadian Methodist Board has adopted the slogan "\$1,000,000 for Missions." Last year the sum contributed was \$690,514. This is an example for other Christians to follow.



Drawn for the Missionary Review of the World.

Touching the “Untouchables” in India

The Indian Church and the Evangelization of the Masses

BY THE REV. BRENTON THOBURN BADLEY, LUCKNOW, INDIA

Missionary of the Methodist Episcopal Church

INDIA has high caste people, low caste people and outcaste people. Fifty to sixty millions of outcastes have for centuries been regarded as “untouchables,” whose touch is accounted by Hindus to pollute. In earlier days these people were required in some parts of the country to wear vessels tied around their necks when they walked the streets, lest their spittle should defile the roads! They had to stoop as they passed a well, so that their shadow might not render

the water impure! They were compelled to drag branches of trees after them, lest their footprints mar the very dust!

It is among these masses that the greatest movement in the history of missions is taking place, a movement that has attracted to India the thought of the Christian world.

In India the phrase "evangelization of the masses" has taken on new meaning. We not only have the masses, and the problems connected with their evangelization, but we are baptizing them by the hundreds of thousands. The "Mass Movement" has brought, on the average, *ten thousand people into the Protestant Church every month* during the past five years. During this period the movement has doubled in volume. In a single quadrennium five Protestant missionary societies have baptized 315,000 people of the classes among whom the Mass Movement has developed. In reading of Pentecost, missionaries in India no longer put any emphasis on the 3,000 who were gathered into the Church that day. In this respect, the "greater works" of which Christ spoke have already been seen among us.

No one can forecast the developments of this Mass Movement. At present it is confined, generally speaking, to the Punjab, the northern part of the United Provinces, a part of Bihar and Chota Nagpur, the Telugu land and the region of Travancore in the extreme south. The Kanarese country around Belgaum has also had a marked movement in recent years, and some portions of the Marathi area are showing signs of it.

No man can tell where new movements may next appear. As they are within caste lines, it is possible for them to break out in any part of India where people of those castes are found in large communities. The Ballia field, in the Benares Division of the United Provinces, a region barren to the evangelistic worker for more than half a century, has suddenly produced one of the most remarkable harvests.

No one can foretell what castes or communities may next be affected. Up to the present the movement has been confined largely to the Bhangis (sweepers), the Chamars (tanners and shoemakers) and certain servile agricultural classes like the Madigas and Malas of the Telugu country. All these are reckoned among the *Pariahs* or out-castes, but why should not the movement reach upwards among the caste people. Evidences are multiplying that the influence of this movement will soon become apparent among the upper castes. The National Missionary Council of India has put itself on record as of opinion that the high castes are most accessible in places where the movement among the low castes has been most successful. The outward reach of the movement can no more be doubted than its upward reach. Indeed, there are portions of India—particularly parts of Bengal—where there are evidences of a mass movement among the Mohammedans! Who can prophesy what these stirrings foretell?

In reviewing the situation resulting from the Mass Movement,

one is constrained to say that in our overwhelming success we have arrived in the Church not at a consummation, but at a problem. The Mass Movement is discovered to be not an end to be achieved, but a mere beginning. Missionary pioneers, with their much sowing and little reaping, looked with earnest faith for the great ingatherings that they hoped would be made by their successors, and took it for granted that the missionary enterprise would be nearing completion when the heathen should turn from their idols and a nation be born in a day. How could they have foreseen that when prophecies began to be fulfilled and prayers to be answered, the lot of the missionary would be perplexity, distress, appeals, agony and strong crying!

THE EMBARRASSMENT OF SUCCESS—WAITING THOUSANDS

In a consideration of the problems involved in this great movement, we must limit our view in this paper to the indigenous Church.

We have to think, first, of the waiting thousands who wait in vain. The significance of this will instantly appear when it is stated that the missionaries of a single American Mission Board have had during the past year to refuse baptism to 160,000 people. This does not refer to the number that are "available" and who can be readily evangelized, but only to those who are pleading for teaching and baptism. Other boards, in varying degrees, face the same problem. In the aggregate hundreds of thousands are concerned in this great inability of the Church, and ultimately it reaches beyond these to the fifty or sixty millions included in the depressed classes of the land.

Nothing is better established from the experience of the past than the fact that these movements in India are cumulative in force only up to a certain point, after which they invariably and rapidly recede. The decline is a concomitant of our inability to handle the movement. This has happened repeatedly with the communities who have *moved* in the past. Many a field in India may be characterized today as being "quiescent" where twenty or thirty years ago a mighty movement towards the Kingdom was in progress. An appalling indifference, even apathy, may succeed such a movement. "There is a tide in the affairs of men," sang the greatest of all our poets, but there is also a *tide* in the affairs of God with men! That tide is "at the flood" in India today, and the Church is not in a position to "take" it! If under these conditions our pulse can keep its normal beat, if facing such an unmeasured opportunity with the possibility of being unprepared, unable to seize it, the Church can look on with undisturbed calmness and with a self-satisfied complacency, then is our cause indeed "bound in shallows."

Under these circumstances it was but to be expected that from India in these great years there would come, with renewed importunity, the Macedonian call. That call has come to the ears of the Church

with compelling insistency, but it is a question whether even yet the Church at home has grasped the magnitude or significance of the thing that must now be done in India. The question keeps recurring in India whether we have done our full duty by the Church in acquainting her with the dimensions of this enterprise, or its real bearing upon the future of the Kingdom of God in the Orient.

No one who understands America or knows the spirit of her people can doubt that this land will make the utmost response when the facts are fully understood. We have faith in America, but only in an *informed* America, seeing clearly, understanding fully, acting intelligently.

Money cannot inaugurate a mass movement, but such a movement requires money. Particularly is this true of the great follow-up work that must result from any mass movement. It is a question as to which is the greater evil—to refuse to baptize or fail to shepherd adequately those who have been admitted to the Church. To baptize or not to baptize—that is the question in India today. The meeting of our responsibility in this matter involves very large things:

- (1) Maintaining a sufficiently large force of missionaries to insure adequate supervision of the new communities brought into the Church.
- (2) Training and sending out the requisite number of Indian evangelists and pastors to do the intimately personal work involved in tens of thousands of villages.
- (3) Organizing and starting the necessary number of new schools to provide secular education for the boys and girls of the new communities.

How grave a problem this aspect of the question presents may be seen from even the one statement that there are today, within the ranks of a single Mission in India, 60,000 boys and girls in the villages for whose schooling there is no provision. The same Mission is adding more than 100,000 totally illiterate people to her Christian community every quadrennium.

Each one of these three things involves large amounts of money. Hundreds of missionaries not only have to be sent out, with transit and salaries provided, but houses for many of them must be built on the field. The one item of salary alone would, for 600 missionaries, amount to about \$700,000 a year. This is a low estimate, in view of the fact that a single board is planning to send out one hundred men for its mass movement work.

The training of Indian evangelists and pastors calls for many new training schools where these do not exist, and added scholarships for the support of students where existing schools are able to handle the larger number of students.

The building of thousands of little village school-houses, and the training of thousands of teachers for these primary schools. But in

many cases, before these teachers can be trained, we must build, equip and set in operation scores of normal schools for the training of the teachers.

Here, then, are three aspects of the work, among others, that entail heavy expenses. Now, in view of the whole situation in the United States today, and considering the prevailing tendencies in the Church, it is not too much to expect that the Mission Boards having mass movement work in India will do *all* that the financial situation demands.

THE EFFECT OF THE MOVEMENT

A very large, and most interesting, question is as to the effect of the mass movement on the missionary situation in India. Let us take this up from two points of view:



A GLIMPSE OF THE MASS MOVEMENT.

Photo by Mr. Ward

People awaiting Baptism in South India.

(1) *The influence of the Mass Movement on the non-Christian community still unreached by it.* This community may be referred to under three heads: (a) Those who are openly hostile to the movements and are adopting various measures to check it; (b) those who are indifferent, and (c) those who have adopted the policy of "watchful waiting" and feel concerned in it.

(a) Strangely enough, those who oppose us have themselves never been friendly to the depressed classes. Their opposition now is due, not to lack of admiration—even approval—of what Christianity is doing for these outcastes, but to a fear of the advantage that this success is bringing to the Christian enterprise. They are now fighting us

directly by organizing counter movements and persecuting converts to Christianity from among these classes, and indirectly by offering all sorts of new concessions and inducements to the still despised outcasts in an effort to hold them back from accepting Christianity. Meanwhile, Islam, seeing a new opportunity is also astir to capture these people for the Crescent.

(b) The great bulk of Hindus are still indifferent to what is going on. They cannot see deeply enough to understand the ultimate reach of the movement, and hence their continued complacency.

(c) There are some of the Hindu castes, very respectable and well-to-do people, though not of the highest standing, who have watched the movement closely, seen its bearing on their own future, and are waiting for just that time or circumstance that may lead them to swing into the movement and throw in their destinies with the Christian Church. It is of the utmost importance for us to realize that these people are, above all, watching the classes that have already joined in the movement. Will the Chamars and Sweepers, the Malas and Madigas, and all the other depressed classes concerned, become and secure what is really worth while? This is the great question with the watching ones, and if the classes now being brought into the Church and wrought upon by us fail to register the progress, social, religious and material that it is reasonable to expect, the new movements will not take place—the watching ones will cease to look our way. In view of this, the Church may well tremble at times in looking upon the work that has thus far been wrought upon some of the material for which we have assumed responsibility! If God work not with us in this movement in the fullness of His power, there is no hope ahead! It is a time for prayer—let us pray!

(2) *The influence of the Mass Movement on the Church in India.* This is a matter of many-sided interest. There is space only to tabulate some of the influences at work.

(a) There is, first, the effect of the wonderful encouragement that so successful a movement brings with it. When thousands are thus turning from their idols, breaking down their heathen shrines, tearing pagan amulets and charms for themselves, their wives and children, and forsaking the superstitious practices and customs of heathenism, the Indian pastors and evangelists who see so signal a work of God's grace take fresh courage as each victory assures them of still greater triumphs.

(b) With entire communities coming into the Church, instead of individuals or families, as used to be the case, certain economic problems do not arise at all. The tanners and shoemakers continue at their trade. Boycotts are out of the question when there are no others in the whole region who can dress leather or make shoes. The individual or the family forsaking the ancient faith would starve, save for financial help extended by the Church. The *community* can change its



AN INDIAN CHRISTIAN GIVING HIS EXPERIENCE TO LAY LEADERS

allegiance in religious things and continue to make a livelihood in the fields of past endeavor.

(c) The enterprise of self-support is materially advanced. However poor a community may be, in a country like India it always has a margin for religious giving. This margin is narrow, but it affords an immediate beginning in the matter of working out the practical problem of self-support. Systematic giving is inculcated from the inception of the new life on which the community enters at baptism. India needs only time in order to work out its salvation in the matter of self-support.

(d) As to culture, education and general intelligence, the incorporating each *month* of ten thousand almost wholly illiterate people with the existing body of Christians, a community already low in the scale of things intellectual, brings with it its own menace. At this point the Church in India faces one of the most serious problems raised by the mass movement. Where existing facilities for education were already inadequate to provide for a small community, the influx of hundreds of thousands of people habituated to total illiteracy, bringing with them no ideas or institutions bearing on mental culture, bids fair to perpetuate an ignorant Christian Church. It is out of the question to think of educating these masses. Indeed, the adult community is beyond the power of assimilating even the rudiments of education. Our only hope is that we may be able to save the situation

ultimately by setting about at once to teach the boys and girls to read and write. Even this is an undertaking so vast as to leave us little hope that we can succeed in it during the present generation.

(e) No summary of the effect of the mass movement on the indigenous Church should omit mention of its influence on the body of Christian laymen. It was to be expected that in the emergency precipitated by the movement, added reliance would be placed on the laymen. This step was the more readily taken because the caste system among the people affected furnishes a type of village and community leaders through whom the situation could be largely controlled. These men are the acknowledged social and religious heads of their own caste fellows within a given territory, whether that be just one village or thirty. Their office is hereditary, and when they and their people become Christian, it is the natural thing to continue them in their positions and make them a regular part of the ecclesiastical machinery. Their influence extends over the same area as before, but is exercised now in relation to the interests of the Church. The next step was to arrange for gatherings of these rural leaders in order to relate them more specifically to their new duties, and a further development was to give them special training for the work that was now expected of them. This is the stage at which we have now arrived, and it is leading to results greater and better than had been anticipated. Regular Summer Schools for the instruction of these village headmen have been instituted in many districts, and the outlook is for a wider adoption of this plan and more thorough instruction for those in attendance.

These lay leaders go back to their villages with a real sense of personal responsibility, which, with their standing and influence among their own people, results very generally in their becoming a most valuable addition to the forces that are at work both in building up the new Christian communities and in carrying the evangel still further afield.

THE QUESTION OF LEADERSHIP

One of the most vital aspects of this whole mass movement work is the raising up of an adequate indigenous leadership.

Three classes of leaders are needed—in addition to the village headmen, to whom reference has been made.

(1) There must be trained a large force of simple village catechists, pastors, pastor-teachers, or whatever they may be called. These men are needed by the thousand, to help care for the new rural congregations that have been gathered together. They cannot be the product of our theological seminaries, where a comparatively small number of men are now studying, and graduation from which requires a mental furnishing that our raw village candidate does not possess. Moreover, the course is one that requires three or four years to complete, and the need that we face must be met *now*, a large part of it even in 1918.



Typical Hindu priests—old and young—leading the people of India astray



WHICH TYPE OF LEADERS SHALL THE PEOPLE OF INDIA FOLLOW ?

Three Indian Christian preachers who together have given 150 years of service in the Christian ministry

To this end there are many districts where Emergency Training Schools have been established with a view to giving a short course of instruction to prepare for purely village work. The practice of some is to teach for three months, then send the candidates back to the village for several months of practical work. Those who prove successful are brought back for another three, or, possibly six months, and then again returned to the work. These men are sent back to their people before education or absence or continued touch with the outer world has put a gulf between them and their own people, thus unfitting them for the simple work that is expected of them.

(2) In addition to these low grade workers we need a considerable body of trained pastors and evangelists such as our Seminaries are now producing. These men cooperate directly with the missionary leaders and must largely supervise the work of the village laymen and the rural catechists. They have been indispensable from the first, and are now needed in much larger numbers. In view of the fact that it takes three or four years to train them, after they have received their primary and secondary school education, it is incumbent on all Missionary Societies to expand greatly their present resources for training their regular theological students.

(3) But the need of indigenous workers is not fully met, even if we have an adequate supply of the two classes of workers thus far mentioned. The situation demands also a high-grade Indian leadership for the new India that is so rapidly coming into existence.

TOUCHING THE "UNTOUCHABLES"

Let us, in conclusion, get some idea of what the Gospel has done for the lowly ones affected by the great mass movement. What happens when an "untouchable" is *touched*? That depends on who does the touching! Hinduism touched them to trample on them. Islam touched them to offer them the Quran or the Sword. Christ is touching them to transform them. His touch has in it the ancient power to change and uplift—alike in either hemisphere, on either side of the equator! It is resting on India today in a new way.

A few years ago there was in the Punjab a desperate character by the name of Gulu. He was a *thug*, and that means he would stop at nothing, to gain his ends. Gulu was touched by Christ, and lo, a transformation! What do you think Gulu became? Strange things happen in India—Gulu became a mighty man of prayer—more, he became one of the great intercessors of God. He would spend hours in pleading for the affairs of the Kingdom, until the perspiration streamed down his face. He had received a *baptism of prayer*. One day Gulu came to the missionary.

"Sahib," said he, "teach me some geography."

"Why, Gulu, what do *you* want with geography at your age!" was the exclamation of the missionary. The transformed man replied:

"Your honor, I wish to study geography that I may learn the names of some more places to pray for."

God is waiting to touch and transform ten thousand Gulus all over India. Will the Church help Him to do it?

A missionary in the Telugu land is out on an evangelistic tour through the villages. Among his workers is Nursunna, a Bible Reader and evangelist, a woman converted at sixty years of age in the Mass Movement. The missionary has had during the day to refuse three delegations that came pleading for him to go to their villages and teach and baptize them before the plague carried away any more of them. In one case a man fell at his feet and held him round the ankles, in his desperate pleading for a teacher. The missionary cannot sleep that night. He has gone out under the stars to commune with his Father. Nursunna's tent is not far away, and as he passes it, he hears her voice. She is pouring out her soul before God. She, who might put to shame the most zealous missionary evangelist, has on her heart tonight the burden of the souls who cry in the darkness for light and must, day after day, be refused their only opportunity.

"O, Lord Jesus," she wails, "Why did you not call me sooner! Here am I, an old woman, with just a few years of service left, *why* did you not get me when I was young, that I might have given many years of service to the Kingdom? There is so much to do—there are so few workers—O, why did not the missionaries come sooner!"

And the missionary looked up to the Father above, and in very anguish of soul, cried out—

"O, *why* did we not!"

Shortly before leaving India I stood on one of the great plains of the north country. An Indian preacher, convert from Islam, who had baptized thousands in the great movement among the Chamars and Sweepers, stood beside me. We had been out on tour through the villages together, and had at length reached this particular plain of which he had spoken more than once.

"Here it is, Sahib, it was here a few months ago that three thousand Chamar men gathered from the villages around, and for three days gave themselves up to a careful consideration of the great question whether they should, as a community, adopt the Christian faith. Their decision involved about fifteen thousand people, and would have its influence on hundreds of thousands besides. At the end of three days they came to a decision that they would take the step, and then they came to us. They asked our Mission to put teachers in all their villages and, after the necessary instruction, baptize their entire community.

"And, Sahib," he said, as his eyes wandered first over the plain, and then rested on the ground at his feet. "we had to refuse their offer. We did not have the teachers, we did not have the pastors, we did not

have the money. The opportunity was *too* great for us—it overwhelmed us.”

“What did these people say?” I asked.

“They were greatly disappointed, they were surprised, they have become hardened towards us. They say, ‘You Christians have preached for many years in these regions, *Repent and be baptized*. Now that we ask for baptism, you refuse it to us!’”

“But did you not, did not our missionaries, explain how we hoped to get the needed teachers and preachers and money as soon as possible, and then baptize the people?”

“Sahib, we told them everything, but they do not understand it. Ganga Das of the adjoining village speaks, I think, for them all when he says:

“We had not expected it—we have been pushed back!”

Then the man at my side is forgotten, the plain before me widens until it stretches to the horizon. The far reaches of it are covered by a dense darkness, and out of that darkness I see countless multitudes struggling forward out of their blackness of night towards the light. They are poor and ragged, they are gaunt and weary, but famine and oppression and the horrors of heathenism are behind them—their faces are towards the light!

Then I see a sight that I cannot comprehend. It amazes me, it staggers me, it awes me. Hands—countless hands—reach down from above and begin pushing these people back into the darkness! Some get past the hands; in some places many, in others few. But alas, thousands, tens of thousands, hundreds of thousands are pushed back!

I look at the hands, they are *white* hands. I start back—they are like *my* hands—My Father! they are American hands!

Then, again, the empty plain is before me. I retrace my steps, but life can never be the same again. How could it be for one who has gazed upon such a scene of the Great Refusal—the Church refusing baptism to thousands who plead!

God is testing the Church in India today. For the outcome of that test the men and women in American Churches must bear a large responsibility. The Christian Church faces in the mass movement an emergency beyond human resources to provide for, an enterprise beyond human power to carry through. Be it so—it is well! In the hour that we fully know this, victory has drawn nigh. The greatness of the task throws us back on God. It is the hour to look to Him.

He who inspired the great Record turns its pages for us Himself. He pauses at the great question of our time—

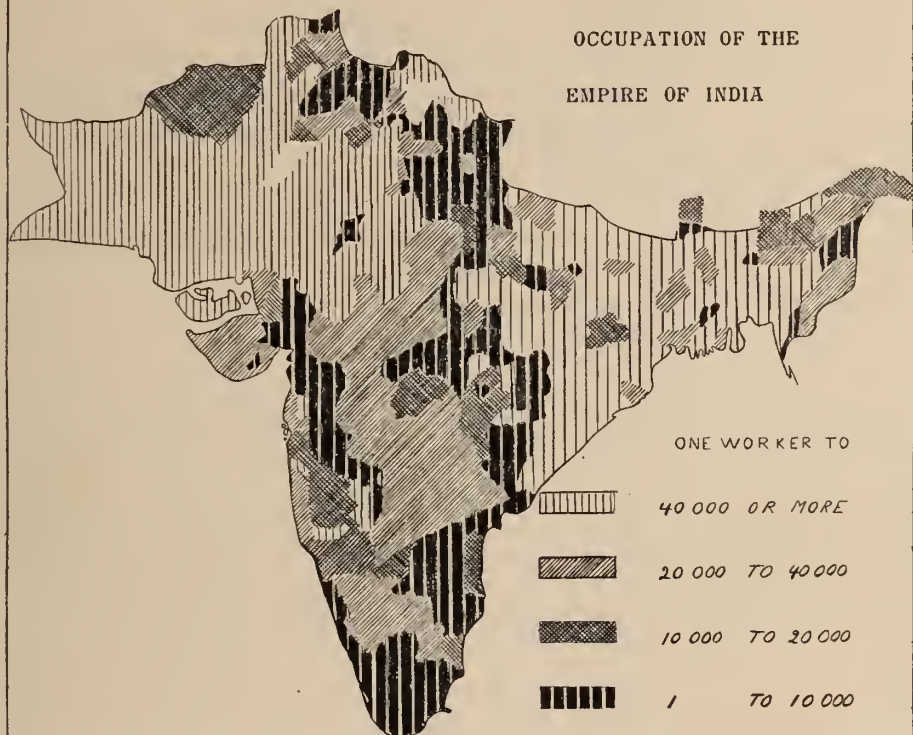
“*Who is sufficient for these things?*”

Then the finger of the Almighty runs down the page, and rests upon the answer that He has framed for us Himself—the word He would have us take on our lips and believe in our hearts—

“*Our sufficiency is of God.*”

MISSIONARY

OCCUPATION OF THE EMPIRE OF INDIA



The Missionary Occupation of India

BY PROF. D. J. FLEMING, PH.D.,

Formerly a Missionary in India; Professor of Missions, Union Seminary,
New York City.

FOR the purposes of this paper the survey of the missionary occupation of India will be taken up from four stand-points.¹

I RELATIVE FIELD OCCUPATION

From the diagram on the next page it will be seen:

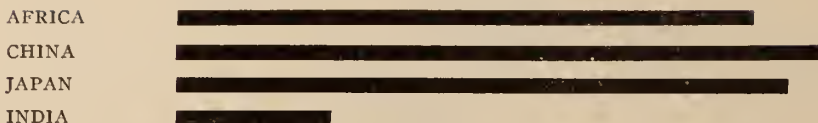
1. That Africa, China and India have about the same absolute number of missionaries.
2. That if we consider the number of missionaries per million, China, India and Japan have about the same number (viz., 18, 17 and 19 per million respectively), while Africa has roughly twice as many (39) per million.

An old standard, to which the Church was asked to rise, was

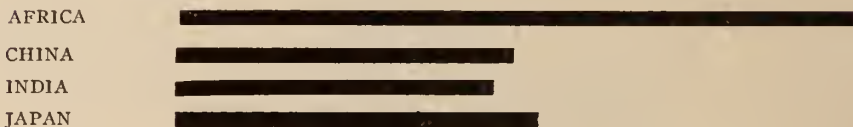
¹ Choice of standpoint was determined in part by the fact that the results of a survey in India, carried on for the past two years by Rev. W. H. Findlay under the auspices of the Continuation Committee are expectantly awaited; and by the fact that India's second "Missionary Year Book" is still under preparation, while the first year book was published in 1912.

COMPARATIVE MISSIONARY OCCUPATION.

PROTESTANT MISSIONARIES.



MISSIONARIES PER MILLION OF POPULATION.

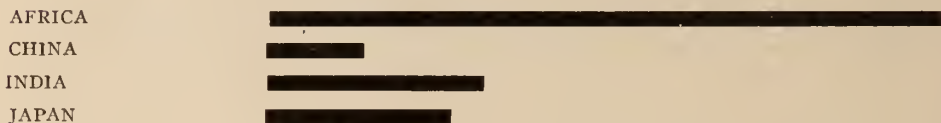


the provision of one missionary to twenty-five thousand people; or forty missionaries per million. It will be seen that Africa practically has this proportion, while China, India and Japan have less than half the ideal. Before drawing any conclusion as to relative need from these facts, one would obviously have to take into consideration questions such as distribution of the mission force in each field and the relation of population to area and accessibility. (See page 263.)

3. When the proportion of native workers per million is considered, Africa again leads with almost twice as many (213) per million, as does the next country, India (124). India, on the other hand, has about twice as many as China (49) and Japan (54).

COMPARATIVE RESULTS OF PROTESTANT MISSIONS.

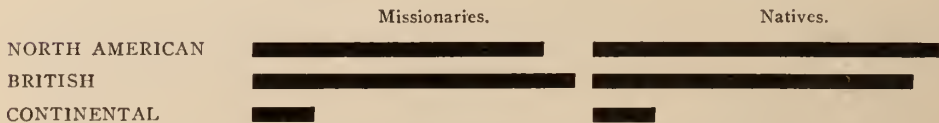
COMMUNICANTS PER 1,000,000 OF POPULATION



4. When we look at the results as shown by communicants per million, India by no means leads, but must yield again to Africa, which has more Protestant communicants per million people than have China, India and Japan combined.

II OCCUPATION BY NATIONAL GROUPS

CHRISTIAN WORKERS IN INDIA.

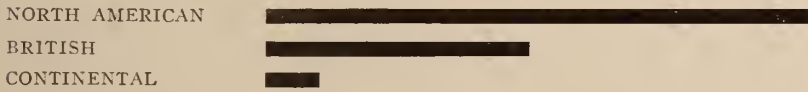


1. It will be noticed from column one of the accompanying chart that the United States and Canada have sent fewer missionaries to India than have the British societies. The Continent has sent only

about one-fourth as many as those sent by the American or British societies.

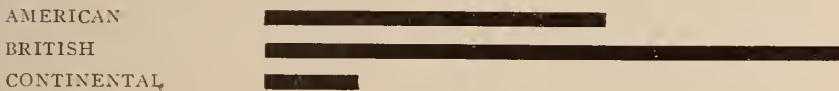
2. But while America has only nine-tenths as many missionaries in India as have the British, their results as gauged by the number of communicants are over twice as many.

PROTESTANT COMMUNICANTS.



3. This ratio is all the more thought-provoking if comparison be made in still another way. The three lines in the accompanying table are obtained on the following plan. The number of years each society has been in existence was multiplied by its average number of missionaries, assuming in the absence of relative data that the growth in the number of missionaries has, on the average, been uniform. We thus obtain a number that is roughly proportionate, not only to the number of missionaries, but to the time during which they have been working. The sums of these products for the 41 American and Canadian Societies, the 37 British Societies and the 12 Continental Societies are proportional respectively to the length of the lines of this chart. In other words, we have here a weighted comparison.

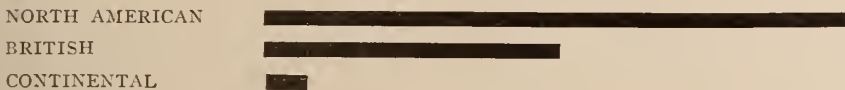
YEARS OF MISSIONARY SERVICE IN INDIA.
Age of societies multiplied by number of Missionaries.



Thus, while the present staff of missionaries sent out by America to India is nine-tenths that sent out by the British, the weighted missionary occupation is only six-tenths. In other words, of the total missionary life investment in India, America has made roughly only six-tenths as much as Great Britain. This, however, makes one all the more surprised to note the comparison in results as judged by the number of communicants.

SOME RESULTS OF PROTESTANT MISSIONS

PUPILS IN MISSION SCHOOLS.



4. Bearing in mind the apparently greater results in communicants per missionary, it is interesting to note that the American missionaries have utilized a larger native staff and are educating almost double the number of pupils in their schools. This would seem to indicate that the American Societies, while sending fewer representa-

ives, have sent more money per missionary—a suggestion that it would be interesting to check if the data for the past hundred years were available. It at least indicates that finance as well as personnel might have to be considered in any thorough-going estimate of effective missionary occupation.

Space does not permit the discussion of other factors that must have affected the relative number of converts, such as the fact that American Societies more largely than British have been affected by India's Mass Movements.

5. While, as we have seen, there have been interesting variations in the various percentages noted for the American and British Societies, it will be seen that the percentages remain almost constant for the Continental Societies; i. e., they have about one-tenth in each case of the total missionary staff, of the total native staff, of the total number of communicants and of the total weighted occupation.

III OCCUPATION BY STATIONS

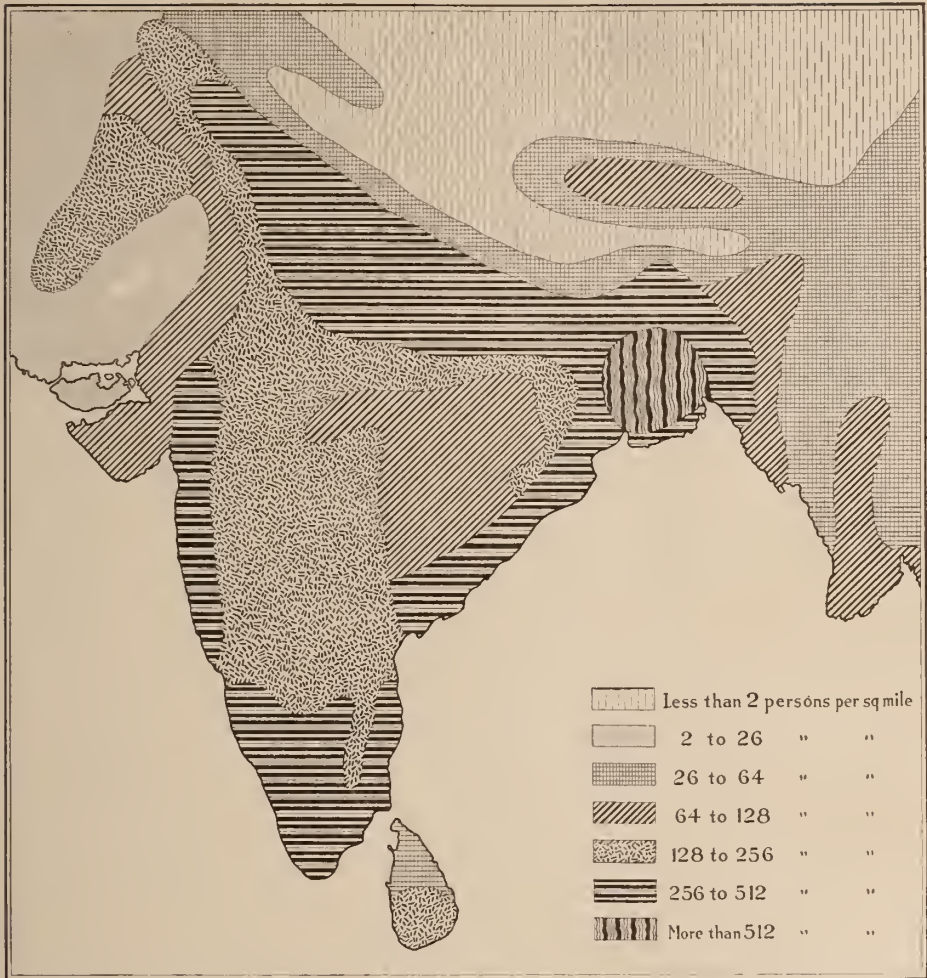
If we study a map of India showing each of the eleven hundred and seventy-two stations occupied by the various missions in India, we see that the stations of the Australian Societies are relatively very few, and that the only well defined group is northeast of Calcutta in Assam. The Continental Societies are grouped in three general areas, along the extreme western coast from South Kanara to Malabar; on the east coast from North Arcot to Madura; in Vizagapatam; a small group in the western part of the Central Provinces, and a rather distinct group about Nagpur. Whatever the German missionaries may have done after the war began, from an observation of the location of their mission stations, one would never charge them with placing these stations with a political motive. The American and British Societies are impartially scattered without obvious national grouping.

For a map of this kind to be helpfully suggestive it is necessary that comparison should be made with a map showing relative density of population.¹ It will be noticed that the regions where stations are densest coincide roughly with regions of greatest density of population. On a larger scale manifest exceptions to that happy general conclusion would be apparent.

IV OCCUPATION BY CHRISTIAN WORKERS

The day has certainly passed when we are justified in making an appeal to the home church by making a comparison between the number of missionaries per million of people on the field and the number of pastors per million people in this country. That antiquated method of comparison leaves wholly out of account the native church.

¹The map used here has been made in black and white for this study from a map in color on page 38 of J. G. Bartholomew's "Literary and Historical Atlas of Asia."



Drawn for the MISSIONARY REVIEW OF THE WORLD from Bartholomew's Atlas
MAP OF DENSITY OF POPULATIONS IN INDIA

The call for the missionary occupation of India is a function, not only of the ratio of missionaries to people, but of the strength and vitality of the Indian Church. Hence it is interesting to make a survey of India, showing occupation from the standpoint of Christian workers, whether missionary or Indian. This would include all workers, paid or honorary, who devote their whole time to the work. How significant this is may be judged from the fact that of the total number of workers considered, the missionaries form only 11 per cent.

In order that the eye may catch the relative occupation at a glance I have, in the map¹ on page 263, represented the area of India in

¹ The data for this map was for the most part taken from an elaborate investigation made in 1911-12 by the Central Court of Arbitration for all India, supplemented by data presented (though never published) to the Continuation Committee Conferences in Asia during 1912-13. The documents are in the Missionary Research Library, New York. The shaded portions of the map include 290,000,000 of India's 317,000,000 people. Districts for which data was not available were left white.

four degrees of shading. The deepest shade stands for one worker for from 1 to 10,000 people, and following the Central Court of Arbitration, we may call this grade "well occupied." Twenty-nine per cent of the total population considered is in this group, with one worker to 3,813 people. Eighty per cent of the 27,983 workers are found in this group.

The next lighter shade stands for one worker for from 10,000 to 20,000 people. Nine per cent of the population considered lie within this group, which may be called "insufficiently occupied." The average is 13,387 people per worker.

The next lighter shade stands for one worker for from 20,000 to 40,000 people, and this grade may be called "poorly occupied." This group includes 21 per cent of the people, and for it there is an average of one worker to 25,290 people.

The lightest (and saddest) shading stands for sections where there is one worker to 40,000 and over. These areas may be called "unoccupied." This group includes 40 per cent of the people, with only one Christian worker to 115,000 people. A challenge comes to the church which is interested in helping to make the world safe for democracy as it looks at these whitened areas and realizes that this is a land which is certainly destined to receive a very much larger share of self-government, if not during the war, at least after it is over.

Madras easily leads the Provinces of India, both in the actual number of Christian workers and in the proportion of workers to population. With its Indian states it has over 50 per cent of all the workers in India. Next to Madras stands the Bombay Presidency, both in number of workers and the proportion to population. Here, as well as in Madras, one notices the massing of workers, for three-fourths of them are in one-third of the forty-five districts. We do not mean, however, to suggest that India's need can be met by a redistribution of missionaries. Two-thirds of Bengal—the province of Carey and Duff, the home of Rabindranath Tagore, the center of a very real literary and artistic renaissance in India—have so few workers that, on the whole, they may be called, "unoccupied," except in spots; yet these so-called unoccupied districts contain 78 per cent of Bengal's teeming population.

These observations are suggestive only and need not be carried further in the space at our disposal. They may, however, serve to indicate the kind of results that could be drawn from more detailed study of occupation maps on a larger scale. The most satisfactory work could be done from maps based on the *taluk*, rather than the larger official district as in the accompanying map. A map showing relative density of population should be available for comparison with any mission survey showing relative density of occupation on the part of missionaries, Christian workers or Indian Christians.

Recollections of a Missionary Tour*

BY EUGENE STOCK, D.C.L., LONDON, ENGLAND

"Author of "The History of the Church Missionary Society."

IN the year 1892-93 I visited Australia, New Zealand, Ceylon, India and Egypt, not primarily to visit Missions, but to stir up the zeal of fellow Christians in the British Colonies in behalf of the great missionary enterprise, and to persuade them to send their own missionaries into the non-Christian world. * * * The Bishop of Sydney wrote to the C. M. S. asking for a deputation to go out and arrange plans for members of the Anglican Church taking their part; and I was sent accordingly, having as my comrade the Rev. R. W. Stewart, an experienced missionary from China.

Our reception at first was not enthusiastic. We were supposed to have come out to collect money to take back to England. One bishop wrote to me requesting that we would not come to his diocese, which, he said, had been a "prey to adventurers from England." Our reply was a simple one—that we had not come out to raise funds, and would refuse to take any money at all; but that we wished our fellow-members of the British Empire to take their own share, as part of the whole Church, in the evangelization of the whole world, and to do so by selecting, training, sending forth and supporting those among themselves who wished to dedicate their lives to the work. The result was the formation of associations which subsequently became combined in one "Church Missionary Society of Australia"; and, in the twenty-five years that have since elapsed, about one hundred missionaries have gone from the Anglican Church in those parts alone. That Church, in Australia, through this and other organizations, now raises £30,000 (\$150,000) a year for its Foreign Missions.

TWO DAUGHTERS AND THEIR MOTHER

At Melbourne, on our first Sunday, Mr. Stewart preached in one of the churches. After the service an elderly lady and her two daughters went into the vestry and said they desired to dedicate themselves to God's work in China, of which great field Stewart had been speaking. Never in my life have I met more delightful young women than the two daughters, "Nellie" and "Topsy" Saunders. They had been belles of the ball-room, but had heard the call of their Divine Lord and Master to yield themselves wholly to His service. "Is there any harm in dancing?" their old companions in gay society had asked. "Oh, no," they

* In our June number Dr. Stock gave some personal reminiscences connected with Foreign Missions during more than half a century, from 1848 to 1914. He now gives further recollections of one particular period (1892-93), when he visited Australia, New Zealand, Ceylon, India and Egypt.

had replied, "no harm, but we want to give up for Jesus not only harmful but harmless things." So Stewart's sermon had fallen upon prepared hearts. Their plan was for all three to go out together, and at their own charges, but Mrs. Saunders had to stay behind for awhile, in order to dispose of her property; so the two girls, after a little needed training, went on before her, expecting her to follow soon.

They went to the Fukien Province in southeastern China, where Stewart himself and his wife were working, and for a year or two they diligently applied themselves to the study of the Chinese language and in other ways to prepare for future usefulness. I received many delightful letters from them, full of youthful enthusiasm and whole-hearted devotion to Christ's service. But in the mysterious providence of God their careers were to be very short. In July, 1895, they and Mr. and Mrs. Stewart, with five children and a nurse, and five other ladies from England, were together at a hill village for a little rest, and they had a series of prayer meetings, with Bible studies on the following subjects: "Always Zealous," "Always Trusting," "Always Christians," "Always Praying," "Always Praising." Early on the morning of August 1, before they were up, a band of Chinese brigands suddenly appeared and murdered all the party except one of the English ladies and three of the children, who were wounded but survived. Five years later came the terrible Boxer massacres, when the losses of missionaries were manifold greater, and when also some thousands of Chinese Christians suffered torture and death rather than deny Christ.

Mrs. Saunders, the mother of those two Melbourne girls, on hearing of their death in the cause of Christ and His kingdom, declared that she would now go to China, not to call for vengeance, but to tell the Chinese people of the Saviour whom her murdered daughters had so dearly loved. She did go, two years later, and for eighteen years, worked untiringly among both men and women, Christian and non-Christian; then she too died, without having once returned to Australia. Her aged body was laid to rest near the graves of her daughters; but her spirit and theirs—were they not far more closely reunited in the presence of their Lord?

Let it be added that two of Stewart's sons, who at the time of their parents' death were at school in Ireland, afterwards went out as missionaries to China; and that with them went their two sisters who had actually been of the party and had been wounded. Also, that one of these sons, James Stewart, while on his furlough in England in 1915, went to the front in France as a chaplain to the British troops, and, while conducting a funeral service, was killed by a shell, January 2, 1916. Also, that the only survivor of the party of five English ladies, Miss Codrington, went back to her mission, and is there to this day, still bearing on her very face the marks of the Chinese spears. Is not the whole true story pathetic and inspiring?

A PRISONER IN GERMAN EAST AFRICA

Among other recruits for the Missions, who were engaged during the visit of Mr. Stewart and myself to Australia was a young man at Sydney named Doulton, a connexion of the family owning the imposing warehouses of "Doulton ware" that stand so conspicuously on the banks of the Thames in London, very near the ancient and well-known residence of the Archbishop of Canterbury at Lambeth. He had been led to Christ at a Bible-class conducted by a man prominent in official circles in Sydney, an ardent advocate of Missions, Mr. C. R. Walsh; and he was one of the first inquirers to speak to me about missionary service. He eventually joined the C. M. S. Mission in German East Africa, and there he worked zealously, as a layman, for twenty years. At length he was ordained to the ministry of the Church by the late Bishop Peal, whose name afterwards became familiar in connection with the Kikuyu Conference, and he was appointed Secretary of the Mission, as being a recognized and valued leader.

When the war broke out, Mr. Doulton was interned with his wife and several other missionaries by the German authorities, and they remained prisoners two years. Towards the end of that time he was suddenly arrested and, together with a brother missionary, a Canadian, was charged with having taught the African converts to be disloyal to their German rulers. In point of fact, he and his brethren had been on good terms with the authorities, and had cordially entered into their plans for the education of the people. What was the evidence for the new and unexpected charge? There was none. The Germans had sought to induce the converts to bear false witness against the missionaries, and on being refused had beaten them cruelly. At last one man, tortured beyond endurance, gave way, and said it was true that the missionaries had given them the alleged instructions. This gave the authorities what they wanted, and he was produced as a witness against Doulton and his colleague. But when the poor fellow saw them standing before the judge as accused criminals liable to be shot, his conscience smote him. "Did you not tell us so-and-so?" asked the judge. "Yes, I did," was the bold reply, "but it was a lie; they never taught us those things, and now you may kill me if you like." Happily the judge wished to preserve the appearance of justice, and adjourned the trial for further evidence; and before it could be resumed, the British and Belgian forces suddenly appeared and the Germans fled, leaving the captive free. Mr. Doulton has thrilled meetings in all parts of England and Ireland in the past few months by relating this experience.

That poor African Christian, and the others who never even temporarily failed, belonged to no highly civilized race like the people of India or China or Japan. They came from one of the quite uncivilized and unorganized tribes, with no religion but the fear of evil spirits. Could there be a more convincing or touching illustration of the power of Christianity?

The Gods of the Africans

BY PROF. FREDERICK STARR,
of the University of Chicago

ETHNOLOGISTS usually recognize four different populations in Africa. From its northern coast to the southern border of the great Sahara desert live peoples who are fundamentally Caucasian, related to the white peoples of Europe and western Asia. They have the sharply cut features, the wavy hair, the bodily proportions, locally even the light color of Caucasians. The ancient Libyans seem to have been blond and among the Kabyls in their mountain homes a pronounced blond type is far from rare. The peoples of all the Barbary States, the Egyptians, the Somali belong together; while there has locally been much mixture with negroes, these peoples are *not* negroes.

All of these peoples speak languages that are related, showing a remarkable uniformity of structure and a form of inflection that allies them with the two great families of inflected languages—the Aryan and the Semitic—white men's languages. This linguistic family is known as the Hamitic family and these peoples may be called Hamitic. Religiously, they are Mohammedan, and from the Hamitic area Mohammedanism has pushed southward into negro Africa and is today extending its hold among black populations. Travellers and writers usually claim that the influence of Mohammedanism upon these negro converts has tended toward improvement. The Mohammedanized negro, for instance in Sierra Leone and Liberia, seems to have greater self-respect, an improved social condition, more ambition and energy, higher ideals of living, than the pagan tribes around him.

The rest of the African continent is occupied by three quite different populations—Negro, Bantu and Pygmy. The first two are important in numbers and in area occupied; they are dark, broad-nosed, woolly-haired peoples. The true negroes extend in a belt across Africa just south of the great desert; typical of them are the Sudanese; most of the native tribes of Liberia are true negroes; so are the Senegalese and the peoples of Upper Guinea.

South of the true Negro belt the continent was occupied almost solidly by Bantu peoples. The tribes of the Congo Free State (now Congo Belge) were almost all of them Bantu; the Kaffirs, the Zulu, the Basuto are among the famous and best-known Bantu peoples. When America brought slaves from Africa, they were captured along the whole west coast and included both Negroes and Bantu; they were shipped both from Guinea and Boma. Southerners like the late Dr. Broadhus, of Louisville, who take some interest in the personality of

the blacks around them, still distinguish in our Negro population two strikingly different types—a stoutly built, coarse-featured, purple-black and a more delicate and slender, fine featured, chocolate-brown type; these respectively represent the original Negro and Bantu stocks. Of course such physical differences mean accompanying mental and moral differences. Even the blond and brunette children of a single family do not see the world alike: the politics of the Englishman and of the Irishman can never be the same; race differences are very real and are based on physical unlikeness. The true Negro is more impulsive, impetuous, perhaps more brutal; the Bantu is more calculating, reserved, timid and therefore more ruscé. It is perhaps to the credit of both that those who intimately know either type are inclined to insist that it is more attractive, amiable, better and of greater promise than the other. Linguistically, Negro and Bantu are sharply differentiated. The Bantu languages form a well-defined family; they are so much alike in structure and in words that they have clearly been derived from a single parent language. The Negro languages are less uniform in structure and less similar in words, but present some morphological likeness that rather loosely holds them together. Besides the two great populations—



WEST AFRICAN IDOLS.

Negro and Bantu—there are in central and southern Africa small and isolated groups of little peoples, the Pygmies and the Bushmen; it is commonly believed that they are

the separated fragments of a truly aboriginal population that preceded the big blacks; they are savage tribes, living almost entirely on wild food and maintaining everywhere a curious symbiotic relation to their big neighbors.

Although the three black populations are fairly distinguished from each other in physical characters, although they differ in mode of life and are sharply separated by their languages (we know, however, very little of the original languages of the Pygmies), in the matter of religious belief and practice, the whole of black Africa shows remarkable uniformity. It is true that a careful study of the religion of any one of the hundreds of native tribes would show peculiarities; the

Pygmies have no doubt a very crude lot of religious ideas as compared with the Guinea Negroes; yet the essential and fundamental features are everywhere the same.

There is no known people without religion today. As far back as history can trace or prehistoric archaeology gives evidence, we have no knowledge of a people without religious ideas. Yet man's simplest religion contains only two or three fundamental notions. Anthropologists are quite generally inclined to consider two ideas primitive; they are surely universal. They are: (a) the attribution of power to beings and things; (b) the existence of an invisible something in humans, in animals and in things that can be separated from them and still continue to exist, when they cease to do so. Many students believe that all religious ideas, even the highest, have been derived from these two. Andrew Lang assailed that assumption and his battle with the English anthropologists over the "high gods" of low peoples has an important place in the history of the science of man. Lang believed that all peoples, even the lowest in intelligence and culture, have an idea of "a moral, powerful, kindly, creative Being," who "sanctions truth, unselfishness, loyalty, chastity and other virtues." If Mr. Lang is correct in this statement, and on the whole I believe he is, the idea itself must be as natural and simple as the other two. We are not, however, here interested in discussing the evolution of religion nor the origin of religious ideas. For the sake of clearly presenting the facts of African religion, it was necessary to have these simple conceptions in mind.

The great outstanding fact in African religion is *fetichism*; so true is this that many dismiss the entire subject by the mention of the one word. The term *fetichism* was first used in connection with Africa; that continent undoubtedly presents it in fullest development. Unfortunately, much confusion exists as to the meaning of the word, and even those who have been most cautious in defining it and most guarded in its use are inconsistent. Dr. Haddon's definition is one of the most recent and carefully worded. He says: "The fetish may consist of any object whatsoever, but the object chosen is generally either a wonderful ornament or curiosity, a symbolic charm with sympathetic properties, or a sign or token representing an ideal notion or being. It is credited with mysterious power, owing to its being, temporarily or permanently, the vessel or habitation, vehicle for communication, or instrument of some unseen power or spirit, which is conceived to possess personality and will, and ability to see, hear, understand and act. It may act by the will or force of its own power and spirit, or by the force of a foreign power entering it or acting on it from without and the material object and the power or spirit may be dissociated. It is worshipped, prayed to, sacrificed to, talked with and petted or ill-treated with regard to its past or future behavior. In its most characteristic form a fetish must be consecrated by a priest." This definition is a steering

between Scylla and Charybdis; it aims to rule out both the mere charm and the idol; it succeeds in doing the latter, but fails in the former.



A WITCH DOCTOR IN SOUTH AFRICA.

Many mere charms have been called fetishes and will continue to be so called; Haddon himself, in the detailed study of his definition, says that where a fetish is regarded merely in the light of a charm or amulet, "this is the lowest and commonest form of fetishism; it may practically be said to be universal."

Anyway, the African has any quantity of fetishes, which range from "mere charms" up to anthropomorphic figures between which and the "idol" there is need of sharp differentiation. The child, too young to think for himself, is protected by something hung at the neck. It may be the teeth of dog or monkey, it may be a little packet of white man's beads sewed tightly together (perhaps with some other object inside),

it may be two or three cylindrical bits of wood pierced through crosswise for stringing, it may be a small carved figure of wood or ivory. These things may or not seem pretty or attractive to our eyes; they are not worn primarily for decoration. They have power, inherent power, to turn away harm or to bring about some desired good. While such charms are hung upon babies, they are also worn by adults, and it may almost be said that *everyone* wears them. They are the simplest expression of the idea of fetish; the thing has power in it, either innate or called or conjured into it.

An advance is found in the shell, horn, nut, or other natural receptacle, which has been filled with a mass or mess of ingredients. No one but the man who made it knows just what enters into it. Sometimes the most foul and disgusting substances have been used—ashes, bones, feathers, blood, grease, fat, decay drips; the animal, vegetable and mineral kingdoms may be made to contribute. The composition is not, however, haphazard or accidental; each ingredient is definite in kind and quantity. The conjuror who made it knew exactly what he wanted and sought his materials with care; special procedures attend their combination and words of power are repeated. Such fetishes are worn; in time of need their wearers call on them; they may be highly prized, considered as familiars; those made of

horns or tips of horns are commonest, because easily worn and little likely to be broken. But similar fetishes may be kept in the house, set up near fields or springs, placed to guard the path; here the mess may be packed in shells, gourds, pots or jars or may be wrapped in a piece of cloth or skin.

When the Baluba builds a new house, he prepares a fetish between which and his house and household a close relation exists. The occasion of its making is one of considerable ceremony. Fowls or a goat may be sacrificed and eaten. Throughout black Africa fowls, goats, and less commonly sheep, are kept in considerable numbers; they are not intended for ordinary consumption, not looked at in the light of *meat*; they are killed and eaten only on ceremonial occasions—the killing is a sacrifice, the eating of the flesh a sort of communion service. The fetish has been whittled from the branch of a kind of tree that possesses great vitality; the branch is trimmed to a stake at the upper end of which a human face is rudely carved and painted; two such stakes may be made, male and female respectively; this stake or the two stakes are stuck into the ground before the new house; prayers are offered, the sacrifice is killed, the blood is sprinkled over the fetish and the ceremonial feast follows. These stakes easily take root and grow, the fetish head, however, remains long distinguishable; as the tree grows, the household prospers; not only do success and prosperity come, children are born, the animals increase, the fields produce good crops. At old village sites, when the deserted huts have been long abandoned and no actual trace of them remains, one who looks may find in the old trees the gnarled and twisted features of the old fetish face.

The highest form of fetish is the piece of wood or stone shaped into a figure, usually more or less man-like; such are of all sizes and grades of workmanship. They often have an excavation in the abdomen or back in which a mess of fetish stuff is placed; a bit of mirror or metal may cover the opening and prevent the loss of power. To such fetishes every grade of attention may be given, from careless neglect up to serious worship; offerings are made to them; prayers are offered. Not every wooden figure from Africa is a fetish, however. The native delights in carving. He represents birds, animals and human beings. Such figures may be independent or they may be merely decorative of cups, stools and other articles of use. Such carvings *may* have magic power, but it is a mistake to call everything of the kind a "fetish" or an "idol," as is commonly done. It is important, too, to distinguish between a fetish and an idol. An idol is a representation of a god, with a name and definite powers and attributes; thus, a representation of the Indian god of wisdom, Ganesa, is an idol; his special characteristics are represented in the figure; the idol is merely a symbol of the deity, and there may be a thousand idols of the same god. A fetish is a thing which is itself worshipped; it is

individual and the animating force of one fetish has no relation to another fetish; the power is absolutely resident in one fetish. There are relatively few idols and little idolatry in Africa.

A second element in native African religion is *belief in the soul*, a separable something that is present during life and may continue independently after death. In our first visit to a Bateke town a sub-chief was showing us around the place. Coming to a hut, deserted and falling into ruins, although in the heart of the village, we inquired into the matter. He told us that his father had lived there, but had died and was buried under the earth floor; that the house had therefore been left to decay, as was the custom. We asked to see the grave. He gave ready assent. Approaching the entrance with respect, he tapped upon the door-frame and said in a low voice: "Father, we have come; there are white men with us who ask to see your grave; they are good men, who will not disturb you or take away your things; permit us to enter." He then lifted the matting hung in the doorway and we looked upon the grave. There was the flint-lock gun which the old man had used in his lifetime; there were vessels for food and drink; there were other articles upon or near the grave for the dead man's use. The Bateka—as indeed all Africans—believe in the separable soul and its continued existence after the death of the body; not only so, they believe that the essence, power, virtue, of *things* is similarly separable and independent. The things at the dead man's grave are for his use; his soul needs the gun, the food and drink, the articles of use and adornment. The African knows perfectly well that the things are still there by the grave; he knows perfectly well that the food and drink have disappeared, and that animals may have devoured them or the elements dispersed them; but his faith is unshaken. The dead man's body, too, is gone, eaten by worms, destroyed by corruption, returned to dust; but just as the dead man's real virtue and power still exist, unseen and dissociated, so the virtue and power of the things remain, subject to his will, helpful to him who is dead. The soul of the things serves the soul of the man. Ancestral souls are worshipped. From time to time food and drink are offered to them; they are talked with; consulted in times of doubt; they can aid; if neglected, they can harm. Everywhere at graves one sees evidence of respect and worship. Yet it is unlikely that the fetish figures, the idols, and the "high gods" of Africa have usually been evolved from ghosts. Non-ancestral ghosts are common enough; they are usually malignant and feared; but it is doubtful that any large proportion of local spirits, or the animating powers of fetishes, have grown out of them.

The third idea prevalent in African religions to which we shall refer is that of a "*high god*." Livingstone, who was an exceptionally competent observer and who came much into contact with peoples who had had no previous relations with white men, says: "There is no

necessity for beginning to tell even the most degraded of these people of the existence of God, or of a future state, the facts being universally admitted." Wilson, writing in 1856 of the tribes of Upper Guinea, says: "The belief in one great Supreme Being who made and upholds all things is universal."

A French bishop, who has given many years to mission work in Africa, wrote a book a few years ago upon "the religion of the primitives," drawing his facts from the pygmies and other tribes in the lowest culture. He everywhere found the belief in a high god, who made all things, who was a father giving support to his children, who is kind and moral in character, and who demands right living. To this bishop, and presumably to these other authorities, this god—for whom every tribe of blacks in Africa probably has a name—is the lingering on in the midst of degeneration of the Supreme Being of an original divine revelation. Yet, while all Africa acknowledges this high god, it pays him little respect or worship. The fetish is very near and immediately potent; need of its help is constant; it demands constant prayer, offering, propitiation. *Nzambe* is all powerful, omnipresent, but after all is nowhere very evident. Moreover, he gives constantly whether asked or not; he is a kindly being, who demands no bribes and is satisfied with very little. Why should a good god be worshipped?

To an extraordinary degree, the African is religious. Spirits and unseen powers are far more real to him than to ourselves; he is constantly in touch with spiritual phenomena. A missionary visiting a native village with us on one occasion took the opportunity of preaching to the people. He gave a simple and direct message from the Almighty. The chief of the village was absent, but his headwife was present and gave careful attention to the discourse. She seemed, however, dissatisfied. We asked what was the matter. She replied, speaking to the missionary: "Yes, white man, God speaks to us, he speaks to all of us. But, when he has a message for *me*, he speaks to me. He does not need to tell me through a white man." She was not criticizing, nor cavilling, nor denying the truth which he had uttered; she was merely stating the simplest of facts, that *she* knew and talked with *Nzambe*; that she and all her people believe they can commune with their God.

Such are the black African's ideas of God. Unquestionably the fetish is overwhelmingly the most important object of native worship; next in importance is the respect and worship shown to ancestral spirits; behind and under all is the recognition of and communion with *Nzambe*—maker, giver, father.

The Pocket Testament In Military Camps

BY GEORGE T. B. DAVIS

IT was my first night at Camp Beauregard, Louisiana. Eagerly the young men of the Southland listened to the story of experiences with the Word of God in the British Military Camps, and then to the message about the crucified and risen Redeemer. In response to the appeal to join the Pocket Testament League and make definite decision for Christ, 158 men joined the League, one-third of whom were already Christians. Another third declared their acceptance of Christ that night; while the others were not ready to profess their faith in the Son of God.

After the meeting we were talking with a dozen men who had volunteered to become leaders of little groups for Bible reading and prayer and Christian work. One man was telling how eight mule-drivers had agreed a day or two before to give up swearing. One of the group said facetiously: "I thought it was impossible to drive a mule without swearing." Another man answered at once: "No, it is not; I have driven mules all my life, and I don't swear."

Among the men who joined the League the second night at Camp Beauregard was a handsome sergeant. His decision card showed that he had made "the great surrender." He said that his mother had been dead two years; but that his little twelve-year-old sister had been asking him to make this decision. He added: "Not only my sister, but two of my comrades have been urging me to take this step. My sister had been reading about the League and had written asking whether the League workers had been to my camp. I expect to write her tonight and tell her what I have done."

Night after night for more than a month we have had the privilege of touring American Military Camps, preaching Christ to the men, and presenting the Little League Testaments to those who have agreed to



AN INCIDENT IN CAMP.

Indian soldier challenging a comrade to produce his League Testament.

carry them with them, and to make it a rule to read one or more chapters daily. The prayers of God's people have been answered and in every service there have been professed conversions. The American soldiers enlist in the League just as readily as do their cousins in the military camps of Great Britain.

As the result of the first month's campaign, with my associate and pianist, Philip E. Howard, Jr., 5,238 soldiers enrolled in the Pocket Testament League, and 1,529 have signified on their League cards their enlistment in the service of the King of Kings.

The men who enroll in the League represent all classes and conditions and creeds—university graduates and men scarcely able to read and write; professional men and day laborers; Americans and those born in many foreign lands; Indians, Mexicans, Swedes, Russians, Austrians, Italians, Poles and Swiss; Jews, Catholics, Protestants, Atheists, Christian Scientists and Mormons.

A SERVICE FOR INDIAN SOLDIERS AND COLORED TROOPS

At one camp there was a company composed almost entirely of American Indian soldiers. Through the kindness of the lieutenant and the Indian first-sergeant, arrangements were made for us to address the entire company in their mess-hall and a very inspiring gathering it was of reverent, attentive, *real* American soldiers. Their response was greater than had been anticipated, and nearly all of the Indians asked for the Testaments. A number of them declared their intention of forming little groups for Bible study and prayer, and the next day it was found that eight of them had decided for Christ when they had received the Testaments.

At one of our meetings for colored troops in the Y. M. C. A. tent every seat was taken, and more were standing than were sitting. When the appeal was made for decision a marvelous scene followed. In a few moments probably more than one hundred men were on their feet. A week later the Y. M. C. A. secretary wired that more than three hundred men joined the League that night, and that one hundred and twenty-two had made profession of faith, and the work was still going forward.

In the military hospital at Camp McArthur—men from Michigan and Wisconsin—a little group of Y. M. C. A. leaders went from ward to ward giving Testaments to those who enlisted. Dr. Robert E. Jarvis, the Y. M. C. A. Religious Director of the Camp, whispered as he was leaving that he had had blessed cases of surrender. One man said: "That's the first time I ever had a Testament." He told me how he had been brought up in a godless home, where he had never seen a copy of God's Word, and where they never went to church. He told how he had buried his father and mother and brother; and at twenty-five years of age had scarcely heard the gospel until he attended meetings in the camp.

After a meeting with the ambulance corps of the regular army near the Mexican border a conference was held with a number of the men who were endeavoring to establish little groups of soldiers for daily Bible reading and prayer.

At the close one of the group leaders, who had that night declared his acceptance of Christ, told me his story: "My father had been a drunkard for as long as I can remember. I went to work when very young and helped to support my mother and sisters. At length I became a fireman on a locomotive and was earning good wages. One night I returned home and gave my mother money for clothes for my sisters. Then my father came in and demanded ten dollars for more whiskey. He threatened to shoot me unless I gave it to him, and finally drove me from home at the muzzle of a gun. Then I joined the Army. I have a sweet girl and I feel sure that I will get back from France—part of me at least—and marry the young lady. I feel sure that I can get together a group of men to read our Testaments and one man has told me we could use his cot for the gathering."

The day after a meeting at the Y. M. C. A. building I was standing near the counter when a soldier came up with smiling face and exclaimed: "I am certainly glad I came to the meeting last night. I'll remember it as long as I live. That little book has already done me a world of good. Today I have been reading all about Mary and Martha and Lazarus, and tomorrow I want to learn about some more of them. I've got it right here," he exclaimed, placing his hand over his breast pocket.

The success of the Pocket Testament work is due to the fact that thousands of people are praying for the work in the camps, and *God answers prayers today as truly as in the days of old*. Will you not link your prayers with those of others for *God's blessing upon the workers who tour the American military camps preaching Christ, and airing the men the living word of the living God?*

THE POCKET TESTAMENT LEAGUE

Some years ago, Miss Cadbury, a young school girl in Birmingham, England, decided to carry a Testament always in her pocket, so that she could quote from it anywhere and at anytime. Another girl began to do the same thing; then another and another. Thus was started the Pocket Testament League. Later it was found that the League was not confined to young girls, but had extended to all sort of men. In 1908, when Miss Cadbury had become Mrs. Charles M. Alexander, the Pocket Testament League was formally launched by Dr. J. Wilbur Chapman and Mr. Alexander, to lead people to read regularly at least one chapter each day. The movement has since spread to all parts of the earth, and among the distinguished Americans who have become members are President Wilson, Secretary Robert Lansing, Josephus Daniels, Champ Clark, Henry Ford and John Wanamaker. League work was introduced among the soldiers in September, 1914, and has been carried on continuously in the British Army, resulting in more than 365,000 soldiers being enrolled as members. When the United States entered the war, a committee of business men was formed to conduct a campaign among soldiers and sailors and thousands of men have joined the League.

The Responsibility of Christian Leaders for International Relations*

BY REV. SIDNEY L. GULICK, D. D., NEW YORK.
Formerly a Missionary of the American Board in Japan.

EARLY in December it was my privilege to spend three days at Camp Upton. I saw a small section of the mighty army being welded into shape through efficient organization and thoroughgoing discipline, in order that the United States may make its effective contribution to the establishment of world peace. I saw also one section of that remarkable organized drive of Christians to establish right, moral and spiritual conditions in and around the camps—the Young Men's Christian Association secretaries and their "huts" and the Young Women's Christian Association "Hostess House."

The moral of it all to me was this: *To accomplish anything important in national and international affairs, vast cooperative, organized effort is essential. Efficiency in any large movement depends upon effective cooperation.*

If, then, international relations are to be controlled by Christian ideals and Christian ethics, it is evident that Christians must needs adopt the same methods for efficiency in grappling with these problems.

Consider our relations with Japan. I recently had a conversation with a Lieutenant Colonel, a Colonel and a Brigadier General of the United States Army. Each of these army officials believes that in the summer of 1913 America and Japan were on the brink of war. They had accepted as literally true the cablegrams stating that a mob of 20,000 was surging through the streets of Tokyo clamoring for war with America—a cablegram that was nevertheless false. They had not heard that at the very time when the American army was mobilizing in Manila, Count Okuma, in conference with a group of Japanese editors, educators, members of the diet and a few Christians, insisted with strong emphasis that there was only one way of solving the American-Japanese problem: not by diplomacy, by retaliatory legislation, by war or threats of war, *but only by an appeal to the Christians of America to apply to this problem the principles of Christianity.*

Those American military officers apparently did not know that three political parties in Japan sent their strongest leaders to America at that inopportune time to study the cause of American-Japanese irritation, to counsel with Japanese in America and to take back to Japan light for the guidance of Japanese politics.

But how slight have been the efforts of American Christians to respond to Viscount Okuma's remarkable appeal, even in so simple a

* [From an address delivered at the Foreign Missions Conference, Garden City, L. I., January 17, 1918.]

matter as reporting it to the churches and Christians of America. How many of our 25,000,000 Protestant Church members ever heard of it? Yet all know that California passed an Anti-Alien Land Law; and that the Japanese Government lodged formal protest on the grounds of its being a violation of treaty pledges. Millions of Americans still believe that ultimately war with Japan is certain.

Surely these matters of American-Japanese relations have not been so trivial as to be unworthy of serious attention by Christians. Yet few Bible classes, Brotherhoods and Women's Home and Foreign Mission study groups have given the question any study. These groups devote weeks, even months to the study of moral and religious conditions in other lands. Surely the practical problems of the Kingdom of God and particularly the duty of American Christians in regard to treaty relations and obligations between America and Japan are matters worthy of serious study by every American Christian.

Consider also our relations with China. Thirty years ago the Scott Act was passed. Senator Sherman said that it was "one of the most vicious laws that have passed in my time in Congress." Senator Dawes characterized it as "a rank unblushing repudiation of every treaty obligation * * * unwarranted by any existing danger—a violation such as the United States would not dare to commit toward any warlike nation of Europe." The Geary law, even more unreasonable and drastic, was passed in 1892. After repeated and dignified, but utterly futile protests from the Chinese Government, the Chinese minister in his final protest, said it was "a violation of every principle of justice, equity, reason and fair dealing between two friendly powers."

Judge Field of the United States Supreme Court, who pronounced the judgment of the court on a test case in regard to the constitutional validity of the Scott Act, said: "It must be conceded that the Act of 1888 is in contravention of the treaty of 1868 and of the supplemental treaty of 1880, but it is not on that account invalid * * * It (a treaty) can be deemed * * * only the equivalent of a legislative act, to be repealed or modified at the pleasure of Congress * * * It is the last expression of sovereign will." But a little further on he added: "This court is not a censor of the morals of the other departments of government."

By this judgment of the Supreme Court treaties were declared to have no binding power on Congress. The Supreme Court declined to regard the moral issue involved as having any bearing upon its duty. Those treaties with China still stand as binding and those laws contravening the treaties still stand among our statutes. Disappointing though this position may be to lovers of international good faith, it is no doubt good law, though it is certainly bad morals. It illustrates afresh the well-known principle that moral issues cannot be safeguarded by laws. The moral obligations of our nation can be safe-

guarded only by the people themselves. We must know what is going on, and must hold our representatives in Congress to their moral responsibilities in international affairs. This, however, is a matter of moral energy—not of statute law. * * *

Why have American Christians allowed such a situation to develop? First, there is the tremendous crush of multitudinous duties absorbing the time and energy of every effective leader in all our churches. Good people are completely preoccupied with their many good works. They desire, indeed, to have wrongs righted and the crooked made straight; they hold the Christian ideals for a brotherhood of nations; but they feel that they have not the time themselves to join or support any new movement to grapple with these problems.

In time of war, to be sure, all plans are upset and men, even Christians, must take time for new matters. Christians are now paying the penalty of past failure. Had the Christians of each Christian land between 1880 and 1910 devoted one one-hundredth part of the time and thought and energy and money to the establishment of righteous and just international relations that they must now devote to the winning of the war, would this tragedy have come? Will Christians devote the needed energy soon enough and widely enough to prevent war with the yellow races? If they do not, they will be forced to lavish their time and their treasure when the war actually comes.

The second cause for the American Asiatic situation, and indeed for the entire world tragedy, is perhaps even more fundamental. Christians have not regarded it as a part of their duty to Christianize international policies and legislation. We have left these matters to our diplomats and legislators. These policies have been dominated by economic, nationalistic and dynastic interests, regardless of the moral ideals.

A CONCRETE PROGRAM FOR THE CHURCH

Even the leaders of our churches have not suspected that they had duties in regard to these international matters. Christianizing the political relations of peoples has not been a part of the concrete program of the Church. Salvation and the Kingdom of God and His Christ have been regarded as individualistic matters, not national and international. This is a vital defect. It should be promptly remedied. The churches should grasp and preach the *full* gospel of the Kingdom. The concrete program of the churches should include this new task, so vast and so vastly important.

The first responsibility of American Christians is for America's own international relations, attitude and policies. What response, therefore, I may ask in illustration, are the churches and Christians of America making to the persistent propaganda in regard to the Yellow Peril, carried on unceasingly by a certain powerful and con-

scienceless syndicate of news agencies, read by the masses of our nation: A two-column editorial, for instance, in one of these papers of January 5, 1918, makes an attack on Japan. After speaking of Japan's plan to annex Siberia and China, we find these sentences:

"* * * The great problem with which the white races have to deal is the inevitable * * * conflict of the white race with the yellow races for the dominion of the world." "Is it not time that the white nations settled their quarrels among themselves and made preparations to meet their one real danger, the menace to Christianity (sic), to Occidental standards and ideals, to the white man's civilization, which the constantly growing power and aggression of the yellow races continually and increasingly threaten?"

This is poison injected into the veins of the American nation. For this disease of white-race megalomania and lust for world supremacy there is only one effective antitoxin—the full Gospel of Jesus Christ. This poison, left to work, will create the very world catastrophe which the editorial so graphically describes. But the time to inject the antitoxin is before the poison takes effect. Here is a mighty challenge to the churches, a challenge which calls not only for thinking, but particularly for action. * * *

Now if this change of heart is to come to our nation, definite individuals will experience it and give it expression. They will become the instruments of God's Spirit to transmit to the whole people that burning of heart, that conviction of national sin and that earnestness of national repentance which are essential. This is the special privilege and opportunity of Christians. They should be agents of God's will in international affairs. If Christians do not hear God's voice on these matters, who will?

These are times of special opportunity. The ears and eyes of the people are open as never before, their consciences are sensitive to the wrongs of the past and the duties of the present. *What we now need is effective leadership* to direct the thinking, to focus the attention and to organize for action the will of the millions who really desire international justice and goodwill. * * *

The leaders for the new era must be men that are at heart Christian. And to lead the churches they must be men already filling positions of trust and responsibility in the churches.

To be very specific and definite, the leaders of our churches for Christian internationalism must be the pastors in our churches, large and small, the professors in our theological schools, and specially the secretaries and officials of Home and Foreign Mission Boards and Societies. These men are already burdened, it is true, with duties and responsibilities many and grave. Yet, if the world is to be saved, if the Kingdom of God is to come in international affairs these are the men through whom it must come under the leadership of the living Christ.

On you—Brothers—rests in a peculiar way this tremendous responsibility. To you comes this splendid opportunity. You are the

chosen guides of the churches which you serve. You direct their policies and activities. You have special opportunity to know these international affairs. It is your assigned duty to study with greatest care every factor that affects both the Christian life of our own land and the most effective methods for sending of the Christian gospel to non-Christian peoples. The churches confide in your judgments, study the books you suggest, devote their time to activities that you think desirable.

War with Japan would completely destroy the infant Church of that land. Its re-establishment after a war would be impossible for many, many decades. The success of Christian work in China increasingly depends on the treatment we give to Chinese in America. Before many decades pass a new China will begin to require of us the same rights and treatment that Japan is now requiring. Un-Christian laws in America may in time seriously hamper Christian work in China. *Christianizing America's laws and policies dealing with non-Christian lands is therefore a vital and integral part of the full missionary program of the churches.*

Japanese editors have been asking in leading editorials why America sends missionaries to their land and why American missionaries in Japan do not return to America and teach Americans to be Christian? How soon will Chinese editors begin to ask the same questions? * * *

LET AMERICAN CHURCHES AWAKE!

Allow me now to be somewhat personal. It is four years since the American Board released me for the specific task of speaking on American Oriental relations. The Federal Council of the Churches of Christ in America has given me opportunity to travel and speak far and wide. Many national denominational gatherings and local ministers' meetings have been attended. To present these matters of such vast importance to the Kingdom of God the time commonly allotted has been from five to ten minutes. Chambers of Commerce and Rotary Clubs grant from 20 to 30 minutes and forums from 45 to 60 minutes.

The churches of America are not awake to the problems of international justice. Its bearings on missions or even on world peace they do not see. We are fighting to compel Germany to give justice to Belgium and France, Servia, Roumania and Russia. Turkey must give justice to Armenians. We are fighting, and must continue to fight Germany, until these enormous wrongs are righted. But we shall be stronger for that conflict if we make sure that we ourselves are absolutely fair in all our oriental relationships.

Now if the things I am saying about our dealings with China and Japan are true, the churches ought to hear them. If they are not true, I ought not to say them. If my contentions and proposals are

mistaken and unwise, I wish to know it. I would gladly return at once to Japan for the work for which I have been preparing for thirty years, to preach to Japanese the unsearchable riches of Christ.

What now is to be done? Is it possible to awaken the churches and secure appropriate action? I believe it is, if the Missionary Boards and Societies will give the matter the needed time and thought, and will take the needed steps. The foreign missionary work of the churches should not be in the least degree relaxed. But there should be a readjustment of perspective and of emphasis. A definite program should be worked out in which all the churches may unite for dealing with this matter. How often would the Lord say to us "These things ought ye to have done, and not to have left the others undone."

What, then, are the steps which may wisely be taken? I venture four suggestions:

First. May not the Foreign Missions Conference direct the Committee on Reference and Council to take up this matter, or appoint a special Committee on International Friendship? Let that committee examine the statements that I am making and the literature that I am using, to assure itself of the validity of the contention, for instance, that America is not now keeping its treaties with China. Let it consider whether or not the proposals I have been making for solving these problems are sound and wise.

Second. Let this committee examine the course of study on Christian Internationalism offered to the churches by the World Alliance for Promoting International Friendship Through the Churches.

Third. Let this committee recommend to each Foreign Mission Board in the United States the imperative need of getting these matters promptly before its constituency. They vitally affect the success of foreign missions and should therefore be made the subject of study by mission study groups and adult Bible classes in every church in the United States. Proper recommendation of these courses by the recognized church leaders can secure such study. Every missionary magazine and denominational publication, moreover, should devote sufficient space and emphasis to these matters. Every Christian in America should see something informing and convincing. He should be prepared to take his part in the great drive to set matters right. Some such campaign as this is the only effective antitoxin to yellow peril poison.

The demons of national selfishness and race pride and prejudice can be cast out only by faith and prayer. The establishment of world peace through world justice can be achieved only by an adequate moral movement of millions of morally-minded men and women.

Fourth. Since Churches and Missionary Boards and Societies as such cannot go into politics, some other method must be found for doing what needs to be done politically. We need some central agency by which millions of Christians can act together to support President

Wilson's proposals for a League of Nations, and to set right our relations with China and Japan. The American Branch of the "World Alliance for Promoting International Friendship Through the Churches" offers itself for this service. Let the committee of this Conference, therefore, examine carefully the spirit, objectives, organization and personnel of this branch of the World Alliance.

The World Alliance for International Friendship does not ask for financial aid. It *does* ask for your constructive thought and for the support of your moral and spiritual energy. We ask your aid in passing on to millions of Christians who look to you for guidance and to whom you have unique access, that knowledge of the international situation, for lack of which knowledge the nation is today in so serious a plight. We ask for that co-operative action which is essential to the embodiment of Christian ethics in America's international relations.

It is not the desire of this movement to build up a vast organization, with state and local branches, all distinct from and competing more or less with the other Christian movements and activities in our churches. We desire rather that the principles and programs for making Christian ethics dominant in international affairs shall become matters of study and co-operation on the part of all the groups and societies now existing within the churches.

Individuals, or even large denominations, isolated, each doing what is thought desirable, at its own chosen time, can never do what needs to be done. Even well organized regiments, each acting independently, cannot win campaigns. This great war is teaching the imperative necessity of vast unified co-operation.

The great moral and spiritual laws of the universe apply to men both as nations and as individuals. "Not every one that saith unto me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven." This is a practical admonition to denominations and to our entire nation as well as to individual Christians.

We need to ask ourselves whether the real weakness of the missionary movement is so much the inadequate supply of missionaries and of funds, as the absence in the church of an overmastering moral passion for the establishment of justice, mercy, and brotherhood.

If the church would believe utterly in the reign of God, in His purpose of love to all mankind, and in the universal obligation of the Christian ideal of brotherhood, it would at a bound take a foremost and unquestioned place among the living and creative forces of the world.—*J. H. Oldham.*

BEST METHODS



Edited by MRS. E. C. CRONK, Richmond, Virginia.

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MISSIONARY EDUCATION THROUGH EAR-GATE.

“HOW long have you known it?” said a man in heathen darkness to the missionary who came with the story of salvation.

“All of my life,” was the answer.

With impassioned accusation the man, who had grown old in the worship of false gods, cried out: “Then, why didn’t you tell me sooner? My life is almost over now. If I had only known such a God as this I would have served Him all the days of my life.”

* * *

“Why didn’t you make that address years ago?” said a woman to a speaker at a great missionary mass meeting last year. “If my daughter had only heard an address like that when she was a girl! She has given her life to other work now, but if she had ever heard there were such opportunities for women on the mission fields she would without doubt have chosen that service.”

Along with the accusations of those in heathen darkness who have given their lives to the service of false gods because we have never told them of the only true God, comes also the accusation of many who know the Lord but who have never heard of the great needs and matchless opportunities of the mission fields of the world, and of the joy of missionary service. Women there are, women of wonderful dower, who are devoting their lives to things of little worth because they have never heard of the greatest work in the world; men who are giving great gifts of self and substance to things that are of only passing value, because they have not heard of the possibilities of enduring investments in life and in money on the mission fields; young people who would have given their

lives in all the glory and strength of their youth to the greatest task that ever made bid for young manhood and young womanhood; boys and girls who are having their ideas and ideals of life shaped without hearing aught of the supreme service to which Christ has called His Church and of the heroic courage with which great men and women have answered that call.

How shall they hear?

TALKING MISSIONS

MORE influential in molding public sentiment than are platform utterances or printed resolutions of allegiance to the Cause is spontaneous daily conversation. When the fulness of our hearts expresses itself without any effort, when missions naturally becomes the main theme of our daily conversation, no protestations of devotion are necessary to prove our loyalty to that cause. When missions just as naturally and unconsciously become a theme for monthly, quarterly or annual discussion only, according to due announcement, and the subject is not on our lips between these designated days and hours, we may boast, or protest, or deprecate, but no case of real devotion can be proven. We *talk* about the things in which we are really interested, and we interest people in the things about which we spontaneously talk. Let us *talk* missions. Let us recognize the value of plain, everyday conversation as a method of missionary work. If women as they met together talked of the great things that are being done and that need to be in the missionary work; if men in hotel lobbies, at the street corners, in their

places of business spoke of the recent wonderful mass movements in India, of the marvelous changes in the new China, of the great possibilities in Japan, of the stupendous home mission problems in America, and the unparalleled opportunities for Christian stewards today in world-wide evangelization; if children as they played, gathered sometimes in groups eagerly to discuss, as some children have done, the work they were doing for the children of the world; then indeed would the contagion of missionary interest soon be spread broadcast.

Table Talk in Our Homes

SOME home makers seem to know just how to give a constant missionary flavor to the conversation in their homes. Without announcing the subject on which they are about to speak, without forcing an entrance for their theme, without pious cant or Phariseeism, they just naturally talk of missions. The discussion of athletics seems to invite the recital of some incident in the life of one of the many missionaries who were famous athletes. Report of advance in school or college leads on to some wonderful new educational plans for China, or India, or Japan, or to the remarkable progress of Oriental students in America. No one feels that any foreign theme is being dragged into the conversation and that the speaker is now performing an unpleasant duty.

* * *

A young minister who was graduated from a church college and from a theological seminary said the spontaneous interest and the intense earnestness of the daily missionary conversations in a home in which he was a frequent guest interested him more deeply and personally in missions than did anything in his college or theological course. Let us talk missions in our homes. Let us entertain in our homes people who talk missions, so that our children may hear what great things God has wrought.

Bishop Selwyn, as a guest in the

home of Lady Patteson, talked missions with his arm around her little son "Coley." No wonder John Cole-ridge conversation followed the drift of that conversation until it led him to the South Sea Islands. A furloughed missionary walked home with a little girl from Sunday-school and talked with her about being a missionary. Today that little girl is reaching hundreds of the girls of Japan with the message of the Saviour's love.

* * *

"I may not be a missionary myself," said a fine high school boy to the Mission Secretary, who had thought it worth while to talk to a boy about how he could make his life count for most, "but I have decided that if I do not go myself I will support a missionary." Entertaining missionary guests is a good investment for homes in which real missionary returns are desired.

* * *

A guest sat at the table in the home of a Florida judge. She noticed an extra plate was laid. The next day a missionary visitor came and was given that plate. When the visitor went away the extra plate was laid again. Then the hostess explained that ever since she had had a home she had always laid an extra plate which she called the Lord's plate, because she so longed to have in her home the messengers of the Cross, who were doing the Lord's work. Gradually it became known that she was always ready to entertain the missionary workers who came, and she testified that rich blessing had come to her home through their conversations, their example and their prayers.

* * *

The Jubilee story told by Mrs. Montgomery of one girl who could not go to the foreign field, but who talked missions at home is worthy of several re-tellings:

"She was just an ordinary girl of moderate gifts, living in an ordinary home in modest circumstances, and belonging to the plain variety of church in the ordinary condition of tepid convictions on missionary matters that

seem to characterize the common type. What this girl did, any of us could do, if we tried.

"When she found that she could not be a foreign missionary she tried to see what she could do to help at home. She went to her pastor and got a list of all the women and girls in the church, with their addresses. There were 350 of them, but only fifty-eight belonged to the Missionary Society. After districting the city and marking the addresses of every non-member by a pin in the map, she began her self-imposed task of calling on every one of them. Before the year was over she had made more than a thousand calls, had added about 300 members to the society and raised the contributions from less than \$200 to \$1,200.

"When the girl was asked to tell about this in a meeting in her home city she was very unwilling to do so, but her shy, simple telling of the story will never be forgotten by those who heard her. In reply to a question from the audience, how she alone had been able to do so much, she gave a recipe for Christian work that it would be hard to surpass:

"'I didn't know very much,' she said, 'so I studied a good deal that I might have the facts to present. I knew that I did not have much tact, so I prayed that God would teach me what to say, and prepare the hearts of those to whom I went. I took leaflets and literature to leave with them so that they might know, too. I never scolded, and I always spoke of the love of Jesus.'

"Study, prayer, information, good cheer, no faultfinding and the love of Jesus; could anything be better?"

INTERPRETATION OF SCRIPTURE

GONE, let us hope, are the days when the whole missionary effort of the pulpit was stored for once-a-year delivery in the "annual missionary sermon." May the same bygone times rest the days when Sunday-school teachers felt they must wait until the quarterly missionary lesson for any missionary teaching op-

portunity. Welcome the year whose calendar numbers fifty-two missionary Sundays. We are coming into the day when pastors, who preach at Christmas-tide of the "glad tidings of great joy," do not wait for a special missionary service to suggest "Which shall be to all people." Coupled naturally with the Easter message, "He is risen," is the Easter commission, "Go and tell." An earnest missionary spirit can scarcely teach the lesson of our Lord's ascension without some reference to the last commission on His heart, on His lips, before He went away into heaven. When preachers and teachers faithfully and constantly present the missionary interpretation of the Bible, then will cease the feeling of church members that missionary zeal is an optional attachment of Christianity, which may be screwed on periodically or left off permanently, if not considered desirable.

The missionary association of some passages of Scripture may also come to mean much. Following the Twenty-third Psalm, as it is repeated in Sunday-school, with John 10:16—"Other sheep I have, which are not of this fold; them also I must bring and they shall hear My voice and there shall be one fold and one shepherd," gives that Psalm a meaning that extends far beyond the personal pronoun on which we have dwelt. Psalm 62:5-8, which the relief party, sent to find Captain Allen Gardiner, saw painted on a rock in Terra del Fuego; Jeremiah 45:5, the verse which made a missionary instead of a lawyer of Henry Martyn; Psalm 107:14, the verse through which Hans Egede triumphed when great icebergs surrounded his ship, "The Hope"; Psalm 121, with which David Livingstone faced Africa; these are among the many passages which should have precious missionary associations to every Sunday-school scholar.

MISSIONARY HYMNS

HYMNS are not only an expression of our spiritual life in praise and prayer, but are also a factor in

molding that life. The general state of missionary zeal in the 17th century is not only expressed but in a measure explained by some of the hymns sung in the churches that day, one of which breathes this sentiment:

"Go into all the world, the Lord of old did say.

Now where He hath placed thee,
There He would have thee stay."

Small wonder that volunteers for missionary service did not pour forth from churches in which this was a favorite selection. On the other hand, a man who became an active supporter of missionary enterprise said that a Sunday-school he joined literally sang missions into him. Let our Sunday-schools and congregations hear missionary hymns. Let those hymns be thoughtfully selected to fit the occasion. Who can estimate the influence of "Who follows in their train?" as those words have been sung by multiplied thousands of young people at life work meetings after their hearts have burned within them as they heard of the heroic sacrifice of great missionaries? On the other hand, the effect of inappropriate hymns is just as pronounced.

One of the Secretaries of the Laymen's Missionary Movement testifies that harder to combat than the downright opposition of his enemies, the missionary critics, is the soothing ministry of his friends, the church choirs, who elect so frequently to follow his most impassioned appeals for greater activity in missionary work with "Come Unto Me and I Will Give You Rest." There are missionary meetings in which this beautiful hymn would be appropriate, as for example, after the story of Chundra Lela's long search for God and for peace; or it would be most effective following the telling of the perversion of this Scripture on the stone wall of that ancient church in Cuzco, where the inscription reads, "Come unto Mary, all ye that labor," etc., but it is not the selection to follow a stirring address proposing great advance.

Missionary hymns should be selected and studied as carefully as any other part of the program. The frequency with which "Take my life and let it be" is announced, "omitting the fourth stanza," and "O Zion, Haste," "omitting the third stanza," suggests that many leaders do not devote much study to the meaning of the hymns to be sung.

THE INFLUENCE OF MISSIONARY STORIES

AMONG the oft-repeated words that give us an insight into our Master's teaching methods are these: "And he spake to them a parable." One of His favorite methods was by stories. G. Stanley Hall said, "Let me tell the stories of a nation and I care not who writes the text books," and Kate Douglas Wiggin records that for power and influence she would "rather be the children's storyteller than the queen's favorite or the king's counsellor." Truly those who tell missionary stories may equal in influence those who write mission text books, and stand alongside the great missionary statesmen who are shaping the missionary attitude of nations.

There are many times and places in which missionary stories may find a welcome, if good story-tellers may busy themselves to seek out these times and places. The Sunday-school offers splendid opportunities for missionary stories to be told in illustration of the lesson in class or occasionally to the whole school or department in five or ten minutes allowed for that purpose. Wonders in story-telling can be wrought in five-minute periods when speakers learn to get immediately to "Once upon a time" without losing a moment in regretting that the "time allotted is so brief," and in outlining what they would like to do if they only had more time.

At children's and young people's meetings it is often possible to secure a really good story-teller to tell a missionary story each week or each month. One professional story-teller

gladly consented to tell missionary stories for one week at a Chatauqua story hour. Often a suggestion and some material furnished are all that are needed to have missionary stories included in the program for story hour at libraries and schools. Almost any church has young people who would become good story-tellers if they were given the course provided in the missionary Summer Schools and Conferences.

The plan of an occasional missionary story hour on Sunday afternoons has been successfully tried in some towns and cities. One woman who tried it writes:

"All the children of the city were invited to come to a missionary story hour on Saturday afternoon in one of our large auditoriums. Clever newspaper notices had interested both parents and children for several days previous. The story hour had also been announced in the different Sunday Schools. The auditorium was packed with eager boys and girls and interested fathers and mothers here and there. There was no speechmaking, no tagging on of morals or of abstract precepts—just stories and stories, and then more stories, with some hymns in between, directed by the musical director of city schools. The young listeners were thrilled by Livingstone's encounter with the lion and openly applauded Queen Kapiolani's defiance of the fire goddess, Pelee. The hour passed on wings and there was an insistent demand for more."

Some Stories to Tell and Where to Find Them

1. How Digging a Well Broke the Backbone of Heathenism. (See "*Missionary Programs and Incidents*," by George H. Trull.)

2. Kapiolani Defies the Fire Goddess Pelee. (See "*Missionary Programs and Incidents*.")

3. A World's Champion Cyclist Who Became a Missionary. (See *Ion Keith-Falconer* in "*Servants of the King*," by R. E. Speer.)

4. An Iowa Girl's Sacrifice. (See *Eleanor Chestnut* in "*Servants of the King*," by R. E. Speer.)

5. Livingstone and the Lion and Other

Livingstone Stories. (See *Livingstone "Hero Stories*," by Susan Mendenhall.)

6. How Pulling Teeth Opened Formosa to the Gospel. (See "*Black Bearded Barbarian*," by Keith.)

7. A Japanese Boy Who Buried an Idol. (See page 224, "*Missionary Programs and Incidents*.")

8. Gingerbread or Missions? (See pages 127-129, "*Missionary Programs and Incidents*.")

9. When Tommy Was the Foreigner. (See page 15, "*Missionary Program Material*," by Anita B. Faris.)

10. Tamate the Brave Missionary to New Guinea. (See page 74, "*Missionary Program Material*.")

11. Two Thousand Miles for a Book. (See "*International Graded Sunday School Lessons*," *Junior Grade, Second Year, Part IV*., *S. S. Times*.)

12. Marcus Whitman's Ride. (See "*Winning the Oregon Country*," by John T. Faris.)

13. On the Way to Hampton. (See "*Up from Slavery*," by Booker T. Washington.)

14. In a Burmese Prison. (See "*Ann of Ava*," by E. D. Hubbard.)

Six Missionary Bible Stories

An Early Missionary to a Leper.—II Kings, 5.

The Famine in Samaria.—II. Kings, 7. Jonah Refusing a Missionary Call.—Jonah.

Three Hebrews Who Would Not Bow Down to an Idol of Gold.—Daniel, 3.

The God That Answered by Fire.—I. Kings, 18.

The Great Commission.—Matthew, 28.

ADDRESSES BY MISSIONARIES

We are so accustomed to seeing this heading in all outlines on policies for missionary education that we pass it by with a friendly nod of recognition. As a matter of fact, we know that talks and addresses by missionaries are valuable and we vaguely plan to have them at some convenient season when some missionaries happen along, but few churches and Sunday-schools make definite arrangement for a number of missionary addresses each year. Every board has missionaries on furlough and is glad to consider invitations for them to visit the churches. The missionary zeal of many congregations dates back to the visit and address of some missionary. Churches which have a large missionary program are usually those which add constant fuel to keep the fires of their

missionary enthusiasm burning, by arranging for as continuous a line of visitors from the field as possible.

Even after we have arranged for an adequate presentation of missions in our churches, we must recognize the fact that there are many who are not going to come to the duly advertised "Usual Missionary Meeting" for their first installment in missionary interest. How shall *they* hear?

SUCCESSFULLY TRIED PLANS

Parlor Meetings.—Mohammed's method of dealing with the mountain which did not arise and come to him should have place in our methods of reaching people with missionary messages today. If the audience you wish to reach will not come to you, arise and go to your audience. One of the most active workers for the lepers of the world first heard the call to that work in a parlor meeting in her own home. At another meeting in a hotel parlor one of the great outstanding men on the foreign mission field spoke. At the close of that meeting a woman present asked that the privilege of assuming his entire support in his missionary work might be hers. Some of the most fruitful meetings at summer conferences have been parlor meetings at hotels which reached guests, many of whom did not get to the auditorium. Our plans "that they may hear" should go beyond the little circle of the "faithful few," who attend the regular meetings. The woman who is a great society leader might become a great missionary leader if only she heard a convincing call to that service; the man who is a business success might become a missionary success if he heard in as compelling a way of missionary opportunities; the young people who are the sparkle and the life of society might become the life of the Missionary Society if we could reach them with an adequate missionary message.

A woman of wealth and culture and social position had a charming studio, made especially fascinating by the curios from many lands which filled its

nooks and niches. To this studio, which was an object of interest and a social goal, she invited a group of women for a Bible class. She reached in this way women who would never have been reached by meetings in the church.

* * *

An Unannounced Feature of a Reception.—A pastor's wife in West Virginia had been greatly interested by a missionary address, heard by only a few women of her congregation. She said: "There are women in our church who have never heard of these wonderful missionary opportunities, and who never will hear unless something out of the ordinary is done." With the squarely set jaw of a firm decision not to be denied she approached the speaker who made that address. "You are to go with me to a large reception this week and you are going to make a missionary talk there. So many of our women never come to our meetings and they simply must hear these things." To that reception the speaker went, trembling a bit at the thought of the possible hidden resentment on the part of the seemingly gracious hostess and guests. There was a polite lull in the general conversation as she was led to a place in the doorway. The lull deepened into an evident interest as she drew from her bag a string of beads and began to tell the story of the woman in Japan to whom those beads once belonged. Women who had never before heard a missionary appeal listened that day with deep interest and earnestness to a call from the women of Japan for the Christ who has so enriched the lives of the women of America.

Reaching High School Girls and Boys.—Several years ago Robert E. Speer was in Columbia, South Carolina, to deliver the Smith Lectures to the Columbia Theological Seminary. A teacher in the city schools, who had heard Mr. Speer, longed with all her heart that the boys and girls of the High School might have the opportunity of hearing him. She arranged

with the superintendent of city schools to have Mr. Speer talk to the boys and girls at chapel. Into the auditorium marched the students—hundreds of missionary possibilities. There was the silence that would have made audible the dropping of the proverbial pin, as Mr. Speer told of the Scotch lad who won the Oxford-Cambridge bicycle race, who wrested the world's bicycle championship from Keen, who mastered shorthand so that he became the authority for the Encyclopedia Britannica, who conquered Arabic until he was recognized as one of the best Arabic scholars in the world, who had wealth and position, but who put before all these things the call to carry Jesus Christ to the needy Mohammedans of Arabia and who consecrated all of his magnificent talents to this service. Not a boy or a girl, not a teacher or a visitor who heard can ever forget the matchless challenge to heroic living and heroic dying in the story of Ion Keith-Falconer.

* * *

A Never "Dry" Theme.—The Missionary Union of Williamsport, Pa., secured from the Superintendent of the High School an invitation for one of their speakers to make a talk to the students. When the speaker was graciously introduced by the superintendent as a missionary speaker the bright faces of the hundreds of boys and girls evidenced an inward groan of patient endurance. The speaker told the story of John G. Paton and the digging of his well in the New Hebrides. The keen after-comments of one boy suggest the possibilities of missionary stories at High School chapel exercises. He said: "Of course we thought the missionary lady would be dry as sticks, but you bet there was nothing dry about *her*. How cold she be dry when she struck a whole well of water before she finished?"

* * *

Mixed With Geography and History.—It is well for us to remember that Eliza Agnew never forgot the geography lesson she had that day,

when she was eight years old, when she learned about the Isle of France and her teacher told the class of that beautiful young missionary, Harriet Newell, who never reached the field to which she had consecrated her life, but was buried on this same Isle of France, which was in the geography lesson. A mother who remembered this as she was teaching her little boy a lesson on China decided to find out whether missions would mix well with geography in the school to which her boy went. She called at the school-room that day with a number of curios she had, illustrative of some of the manners and customs of the Chinese people. The teacher asked her to tell the boys and girls about these things during the lesson. With keenest interest and delight, the small auditors looked and listened while China ceased to be a page in a geography and became a real place. A Chinese idol naturally introduced the religions of China with a missionary message. A teacher of another grade, overhearing part of the talk, came in with a plea that it be repeated in her room, after that, in yet another room. Workers, who are really interested in having our boys and girls hear, can often arrange that returned missionaries visit schools during geography and history classes.

* * *

College Opportunities.—In our colleges and universities are thousands of young men and young women who decide the question of their life work without ever having heard the call of the mission field presented. A young medical student took his degree some years ago. He decided to begin his practice in a beautiful little town in Virginia, famed as a health resort. The signs over several offices gave testimony to the fact that an adequate number of physicians were on the ground before he arrived. He hung out his sign also among the others and waited. As the call-less days went by he became desperate. "If people discern," reasoned he with himself, "that no patients are coming, then none will come." Then he resorted to what, in

these days, is charitably called camouflage. Down the steps he dashed, mounted his horse in seeming haste and galloped off at full speed into the country, hoping thereby to disarm the minds of the populace of any lurking suspicion as to the lack of demand for his professional services. This done, he galloped back again. Day after day he went through the pathetic deception. He thought it was so everywhere, and that all young doctors had to wait for patients to come. He had never heard of any place where doctors were more in demand.

Another young doctor completed his course and sailed for Africa as a medical missionary. Within fifteen minutes after he landed he performed his first major operation. His patients were lined up waiting for the arrival of his steamer. In a short time he had charge of a hospital, and the measure of his own daily strength was the only limit to the number of patients he could relieve each day. He had heard of the opportunity for medical men in Africa before he decided his location. If some one had presented to the medical students of the other doctor's class such an opportunity, he might have put his life where the need was greater. One Board Secretary secured for China one of the most brilliant of recent college graduates who had never given foreign missions a serious thought in connection with her own life work. When she heard the unparalleled opportunity in training the college women of the New China definitely presented she could not withhold her life from that service.

Let Capitalists Hear

"Thank you so much for telling me about this opportunity," said a woman as she handed a check to the secretary who had presented a missionary opportunity to her. "I am so glad to have a chance at a good investment like that."

A friend standing by gasped. She had thought that woman was just a

butterfly of society. Possibly she was. Possibly no one had ever told her before of such investments. There are many people of wealth in our churches who have never heard of the wonderful investments which are possible on the mission field. They also may rise up to accuse, if we do not tell them, or to bless, if we do. Let us rid ourselves forever of any thought of begging for missions, but let us feel more deeply the responsibility and the honor given to us of presenting God's work to God's stewards.

* * *

A stenographer, whose income was \$50.00 a month, was told that \$60.00 a year would support a Bible woman in Japan. She adjusted her living so that she could save \$5.00 a month and assumed the support of a Japanese Bible woman. Many others would have followed her example if they had heard. A little boy into whose hands few coins came heard the call from the starving children of Armenia presented. With quiet determination, that involved more of sacrifice than have many larger gifts, he sent all of his quarter to the Armenian-Syrian Relief Fund. Multiplied thousands of American boys and girls would have done the same thing if they had been told in the same way, but they have not heard.

* * *

A man was told of the opportunity to support a mission station in Korea. In response he assumed the whole financial cost of that entire station. There are other men of just as great wealth who might do likewise if they had heard.

* * *

On the one hand are the millions who have never heard of the only Saviour of the world; on the other hand, millions who have never heard the call for money and for lives to be poured out in the greatest task ever given by God to man. Between them we stand. Let us stand with the determination that they shall hear.

Woman's Foreign Mission Bulletin

Edited by Mrs. Wm. H. Farmer, Montclair, N. J.

THE EDITOR'S MESSAGE

THE Federation of Women's Boards of Foreign Missions of North America holds its annual meeting on the day following the Garden City Conference. Therefore on January 18th, delegates representing all denominations and many sections of the United States as well as Canada gathered in the Central Presbyterian Church of New York City for three sessions of great interest and importance. There was comfort in the thought that the task of preparing a constitution and by-laws and of organizing committees was completed, and that great advance steps might now be taken.

The President, Mrs. James H. Moore of Chicago, imparted in her presiding and in her report of the executive committee a spirit of courage and optimism that made every woman present eager to meet the enlarging opportunity of federated work for missions.

A delightful feature was the luncheon served at noon where several missionaries and Mrs. Montgomery told tales of experience and vision. The devotional services; the study of prayer led by Dr. William P. Merrill; the singing by a choir of Armenian girls; the address by Mrs. Everitt O. Fisk of Boston, representing the Association of Collegiate Alumnae; the afternoon conference on methods conducted by Mrs. Cronk, in which Mrs. Paul Raymond of San Francisco outlined plans for local federations and conventions of far-reaching value for missionary propaganda, and other program items afforded a day rich in inspiration for future effort.

Full reports of the committees will soon appear in booklet form. All deserve careful reading, for interest as well as information, especially by

those who were not privileged to hear them presented. Only extracts can be quoted here, chosen with reference to plans for the future rather than recital of past successes.

CHRISTIAN LITERATURE FOR WOMEN AND CHILDREN

AS in so many other causes war conditions have compelled your Committee to move forward cautiously and with serious hindrance, so far as making large and aggressive plans are concerned. * * *

Plans are maturing for a student magazine in India, as soon as war conditions make such a venture advisable. This will be published in English and translated by various Boards in the vernacular adapted to their people, the reprinting and editorial work being done on mission presses and by voluntary editors. For the salary of the editor-in-chief a subsidy of \$300 has been promised from the treasury of your Committee whenever called for. This step will be taken by the National Christian Literature Society of India, for in this as in all other plans we are careful to act under the direction and at the advice of the Literature Continuation Committees. We are seeking for the suitable opening for syndicated work in South America, standing ready to serve the Christian Literature Committee for Latin America in so far as funds and ability permit.

A small grant of \$80 has also been made Mrs. Evelyn Worthley Sites of Foochow, China, to enable her to print a new edition of a primer in Romanized Chinese for use in Fukien Province.

COMMITTEE ON STUDENT WORK

PERHAPS one of the most encouraging results of the work of the Student Committee lies in the fact

that *seven* of the Boards state that the work of this committee has been a stimulus which has led them to project plans for embracing their student opportunity in a larger way. *Four* Boards have elected Student Secretaries during the year, making a total of thirteen Student Secretaries. *Two* Boards are using returned missionaries for college visitation.

The *Sister College* plan in the *Methodist Episcopal Church* has been most successful in enlisting the interest of students in schools and colleges of that denomination, and has led to an increase in gifts for students in the colleges in the Orient which are supported by the Methodist Episcopal Church. The Student Secretary of this Board has made a most attractive poster showing the colleges in this country and in the foreign field and connecting the two in a way that reveals the relation between the two and the obligation of the one for the other.

Systematic work in Student Conferences, college visitation, correspondence, student literature, work with Volunteers and foreign students, aid for medical students are among the lines taken up by this Board.

UNITED STUDY OF FOREIGN MISSIONS

THE Central Committee reports an excellent year on the study of "An African Trail," by Jean Kenyon Mackenzie. Three-fourths of the first edition of 100,000 was sold between March and September, and the second edition of 10,000 was ordered to meet the small volume of sales which usually come after January first. Warned by the experience of certain years when for some unaccountable reasons sales suddenly dropped, leaving the committee with a large surplus stock, we decided to order only a small second edition, trusting that it will meet the actual needs.

The Junior book, "African Adventurers" also by Miss Mackenzie, was issued by the Central Committee and the Missionary Education Movement. An edition of 25,000 was ordered and

later a second edition of 3,000, of which about 5,000 now remain in stock.

PLANS FOR NEXT YEAR

These have been made in consultation with the Committee of Twenty-eight and in harmony with its general plans. Miss Margaret E. Burton, author of the excellent books on China and Japan, and the text-book, "Comrades in Service," was chosen as our author for 1918. Her book, "Women Workers of the Orient," is now in press. It treats of the Woman's Foreign Missionary aspect of the general topic, "The Message of Christianity to an Industrial Age." This book will be published in March. The Committee has been able, with hardly an exception, to issue its text-books promptly and in ample time for use by Program Committees in the early spring. The Chapter Headings of Miss Burton's book are:

- II. The Wage-Earners.
- III. Broadening Horizons.
- IV. Trail Makers.
- V. Workers Together.
- VI. Leaders of the New Orient.

Excellent outlines and suggested Scripture readings precede each chapter. While we do not find in all Oriental countries the same industrial problems that confront us here and are beginning to develop in Japan and China, we do find the old problem of woman's toil and burden among all peoples.

The Junior book for this year had been assigned to Dr. Jefferys, of the Protestant Episcopal Church, who did such an interesting work in St. Luke's hospital, Shanghai, China. Dr. Jefferys, however, was called to a position which entailed heavy responsibility. After making every effort he found himself in May unable to complete the task. He requested an extension of time for one year. The Committee was compelled to release him. At that late day it seemed utterly impossible to find an author who would undertake to finish the manuscript within the limit of time. It involved

making the book in six months. The Committee in desperation finally cabled in June to Mrs. Thomas, of the Philippines, the author of "Around the World with Jack and Janet," asking if she would write "Jack and Janet in the Philippines," a sequel to her former book. Mrs. Thomas consented and cabled her reply. Since there is still a good demand for "Jack and Janet," which has sold nearly 30,000 copies, it is believed that many children will be interested in the further adventures of the twins. Dissected maps and sets of postal cards will serve as illustrative material and rewards, while passports will be needed by all Juniors who undertake the voyage in this time of war.

COMMITTEE ON METHODS

SINCE the members of the Committee are scattered from coast to coast it has not been possible to hold a meeting. All work has been done by correspondence.

The task set for us is twofold:

1st. "To develop plans for increasing interest in Foreign Missions."

2nd. To devise methods of communicating these plans to our missionary organizations in a way which will secure practical results.

As we were instructed to work largely through federated organizations, our first concern has been the interdenominational federations. The findings of the Committee in the investigation of this work are:

1st. Many of the city federations organized as a result of the Jubilee Campaign are lagging in their work. We believe this to be because of a lack of definiteness in plan and purpose at the present time. In Mrs. Montgomery's now famous phraseology they "aim at nothing and hit it with unerring accuracy." Many of the meetings held by such federations are simply "another meeting."

2nd. New federations being formed are at a loss to know where to secure a constitution and a definite, or suggestive outline for their work.

There are in the hands of the Committee, as the result of wide correspondence and a questionnaire conducted by Mrs. Raymond, the constitutions of most of the city unions and the methods that have been successfully employed.

We recommend:

1st. That the Committee be authorized to prepare and publish a constitution for city or county federations, and to outline and publish a general working plan for federations.

2nd. That the Committee be authorized to prepare and publish annually specific plans and program suggestions for the guidance of officers of the various federations.

Another evident need is a series of conventions which shall bring to our women the missionary education and inspiration provided for the men of the churches by the conventions of the Laymen's Missionary Movement. If conventions could be planned paralleling those of the Laymen's Missionary Movement, comparatively small expenditures would make possible a series of conventions for women, which might be made to surpass the Jubilee meetings in inspiration and influence. We ask the Federation to consider the advisability of conferring with the Executive Committee of the Laymen's Missionary Movement concerning this possibility.

One of the agencies through which we are privileged to reach the denominational and the auxiliary societies with methods of work is the Best Methods Department of the MISSIONARY REVIEW OF THE WORLD, edited by the chairman of our Committee. This affords us an opportunity of placing in the hands of our societies the best methods which our Committee can find to present. It is an opportunity that is, to us, both priceless and costless. The chief problem is how to secure a wider circulation of the REVIEW among our societies. The circulation department of the Review is ready to co-operate with this Federation and also with all denominational Boards in plans for wider circulation.

COMMITTEE ON INTERDENOMI- NATIONAL INSTITUTIONS ON THE FOREIGN FIELD

This report was read by the chairman, Mrs. McDowell, at the evening session and followed by the address of Mrs. Fisk of Boston. For lack of space much that is of great interest in regard to Madras College for Women, Ginling College, and Peking is omitted.

EDITOR.

THE Japanese Women's Christian College, Tokio, Japan, will open formally in April, 1918. Suitable rented quarters have been secured for three years. Prominent Japanese educationalists are pledged to the College. Dr. Nitobe will be Honorary President, and Miss Yasui, Dean. Dr. Reischauer becomes Executive Secretary. Here is another enterprise to which Christian women, willing to be used of God in working out His purposes, must give their best. The need for such a college in Japan is no less urgent than in India or China. Miss Burton says that "The men and women of Japan are today further apart intellectually than in the feudal era." Miss Tsuda adds, "The effect of this gap is deplorable on the home life." We are working for Christian homes and Christian leaders in these colleges. The test of civilization in Japan, as in every other country, is based upon the education of its women as well as its men.

The number of union enterprises on our mission fields is sure to increase in the years just ahead. South America, teeming with new life, will very soon be asking for assistance in the establishment of union and co-operative schools.

Mexico has great plans for union work affecting every mission in the country, which will be put into effect as soon as the present turmoil in that country ceases. The Christian women of America must be ready with their response to all these calls for help.

The whole question of medical

education for women in India and China is before us in a vital way and requires the best judgment we can use in its interest.

A WEEK IN DELAND, FLA.

THE fifth session of the Winter School of Missions, held under the auspices of the DeLand Missionary Union has been very successful. The week of January 27 to February 2, offering Bible study conducted by Dr. Hulley, President of the John B. Stetson University; discussion of methods; lectures on "An African Trail" and "Missionary Milestones," by Mrs. H. L. Hill of New York, and inspirational evening meetings, was preceded by three days of methods for work among young people and a story-hour for children led by Mrs. Cronk. There were 258 registered, representing 22 states and 12 denominations.

INTERNATIONAL FRIENDSHIP

A PARTY of nineteen young Chinese women now studying in our Eastern colleges were entertained by a missionary friend recently during the Christmas holidays.

Quarters were rented in a seaside town, help was secured to make the housework for such a family lighter, while for three weeks the girls reveled in fellowship with one another and with friends made in the American community.

The girls expressed their pleasure freely. The friendly thought which resulted in this vacation party points the way to numberless opportunities to show international friendship to the great body of Oriental students now enrolled in American colleges. These young people may help to interpret the best in American life when they return to China if the best is open to them. Upon the impressions made on their minds during these student days will depend in no small part the relations between the two countries in the next generation.

Latest News on War Work

A TRAINING SCHOOL FOR CHAPLAINS

IN connection with the appeal of General Pershing from France for more chaplains, it is of interest to note that, as the result of a proposal of the Committee of the Federal Council on Army and Navy Chaplains, the Secretary of War has signed an order establishing a training school for chaplains.

The location chosen is Fortress Monroe, Virginia, in or about which nearly every form of army activity is represented, and where the prospective chaplains can become thoroughly informed concerning all branches of the service. While in the school the candidates will be under complete army discipline, just as are candidates for commissions in training schools for other officers' corps. The course of instruction of the school includes military and international law and army regulations, military hygiene, sanitation and similar matters. It is expected that all newly appointed chaplains now serving will be required to take the course. Candidates will be selected by the Federal Council's Committee on Army and Navy Chaplains and by the Roman Catholic Chaplaincy Bureau.

HOSTESS HOUSE IN NEW YORK

THE hostess houses at several of the army camps form one of the best known of the activities of the War Work Council of the National Board of Young Women's Christian Associations. Now the idea has been extended to New York City, Mrs. Henry P. Davison, treasurer of the War Work Council, having given her former home, 12 West 51st Street, for a hostess house, which will be used by women friends of the soldiers in camps around New York, and by sailors of the Navy Yard and boats in the harbor. The house, which has five stories, with spacious parlors and

library and a sun parlor, is splendidly adapted to its purpose. A number of bedrooms with abundant bathing facilities, will be rented at reasonable rates to women guests.

A UNION CHURCH BUILDING

CAMP UPTON now has a church headquarters, a building erected near the administrative building of the Young Men's Christian Association and opposite that of the Knights of Columbus. The building, which consists of an attractive chapel, with a parish house adjoining, was erected by a committee representing six different Protestant communions and is designed to provide a place for religious services which require more quiet and detachment than is obtainable in the buildings of the Young Men's Christian Association and the Knights of Columbus. It is open to all the religious bodies in the camp and at the opening service all the religious interests were represented—regular and voluntary chaplains, Protestants, Jews and Catholics, as well as the Young Men's Christian Association and the Knights of Columbus. The meeting was addressed by the commanding general, who expressed his cordial sympathy with the project, and paid an impressive tribute to the contribution of the religious forces to the morale of his troops.

CHURCH UNION IN WAR WORK

THE General War-Time Commission of the Churches is a body composed of representatives of the leading Protestant religious denominations engaged in war work, which, through appropriate committees, has been studying ways and means of cooperation during the war. It has been conducting a general survey of religious conditions in and about the camps, working for the advancement of the interests and welfare of the chaplains, arranging conferences be-

tween the different agencies, studying special problems, such as that of moral conditions about the camps, the welfare of industrial workers, provision for the religious and social needs of the negro troops, care of interned aliens and the like. On this Commission are members of the other commissions and committees of the Federal Council, of the war commissions of the different Protestant churches, the interdenominational agencies such as the Young Men's Christian Association, the Young Women's Christian Association, the American Bible Society, the Young People's Societies, the Sunday School War Council.

RELIGIOUS WORK WITH AVIATORS

THE War Work Council of the Young Men's Christian Association is promoting a very successful religious program at the great aviation training camp, Kelly Field, near San Antonio, Texas. Here are upwards of 6,000 young men. With the approval of the commanding officers, who know the value of this special work, the Association Secretaries, nearly all university men, visit the tents when a new contingent arrives, meet the men one by one, and distribute copies of the Gospel of John, at the same time offering to give a copy of the New Testament to any man who will return the little gospel. More than three thousand have come to the building for the testaments, and many have sought Christ as a result of the reading of the Gospel. Classes are being organized in every squadron by the men themselves. Recently fifty-four classes were attended by 1,850 of the 6,600 men in camp.

THE METHODIST WAR COUNCIL

“THE War Council of the Methodist Episcopal Church,” which has been organized with headquarters at Washington, D. C., and with Bishop Berry as chairman, announces as its purposes: (1) To mobilize the entire denomination, through its departmental and other activities, to act

as a unit in a comprehensive war program. (2) To place the Church, thus mobilized, at the service of the United States authorities for active co-operation with the several departments of the government.

The program proposes in an organized way to promote a campaign of patriotism, through mass meetings, in all major centers of the United States, to kindle enthusiastic loyalty and to interpret the meaning of the war and its moral and religious significance. It has been voted that Sunday, May 26, be observed with special patriotic services and that as a self-denial offering the members of the Church be asked to devote to the Methodist War Fund at least the equivalent of one day's earnings or income.

FROM PRISON TO THE ARMY

CANADA is looking into the military possibilities locked up in her prisons, as the following extract from a Manitoba paper shows:

“Forty men at the Alberta penitentiary were made prospects for military service when they were given examination by the military board. Forty-two were examined and forty placed in A-2, while two more were placed in class B-2, all fit for overseas service. Men who were serving life sentences wept when told they would be considered for military service. One of these has served eleven years of a life sentence and still is in the military age limit.”

A contributor to *The Living Church* comments:

“Nothing could paint more vividly the anguish of prison life than those few brief words, telling how they wept for joy at the privilege of having the gates of death opened to them! We, doubtless, have in America among our penitential men innumerable hosts who would shed these same manly tears if given the same privilege to come forth, begin all over, and take a man's place in the world again; eager to wash away their record, if need be, in their blood.”

NEWS FROM MANY LANDS



INDIA

Y. M. C. A. Growth in India

“THE regular work of the Young Men’s Christian Association in India, notwithstanding the war, is progressing in the chief centers. The number of Indians of strength and ability in secretarial positions has increased to nearly 150; the Americans number seventy and the British seven-fifty,” says “Association Men.”

In several provinces of India there are twenty-seven cantonments with their Association huts and service. Wealthy Hindus and Mohammedans are giving liberally in support of this work.

The war has stirred India to the depths. Caste is ruthlessly breaking down in the Babel of tongues and of races which has been brought about through necessary military commingling. Commercial development had already done much to disturb India’s stagnation and to beget a national race consciousness. These the war has greatly intensified and accelerated. A new India has come to life with its insistent demands and its imminent perils. Lord Willingdon, the Governor of the Bombay Presidency, writes: “Personally, I believe the Association has done much and perhaps more than any other institution to bring about a better understanding, warmer sympathy and truer confidence between all races who come to this country.”

A Request for a Bible Class

SOCIAL freedom, without the restraining influence of Christianity, is a dangerous thing for Indian women, in the opinion at least of one of the leaders of the Brahma Samaj. He came to a secretary of the Young Women’s Christian Association in Calcutta, and asked her to open a Bible class, in the life of Christ, among the women of his community. When questioned as to his reason for making so unusual a request he replied:

“We are afraid of our new women. They have freedom from seclusion, and advanced ideas, yet they have not that safeguarding influence that we see in the lives of Christian women. It is for this reason that we feel that a class in the life of Christ would be of value to them.”

Another Criminal Settlement

READERS of THE REVIEW are familiar with the experiment of the Government of India in reforming criminals by settling them in villages of their own under the supervision of missionaries. The Government said that if 25 per cent. of the criminals would be honest it would pay to have them in the settlement instead of sentencing them to jail.

One of these colonies reports that, so far, 100 per cent. have proved themselves to be honest. Although the colony has no written laws, there is a code of unwritten laws. In the control of the colony self-government is carried on in accord with the following principles: (1) The settlers must understand that he that will not work shall not eat. (2) So far as possible, work is provided for the settlers, and “now it is up to them to make good.” (3) All the rules and regulations of the settlement are comprised in the two verses: “All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” And the other is like unto this one: “If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” So far there have been about 150 converts and they have proved to be very enthusiastic Christians.

League of Missionaries to Moslems

THE membership of the confidential circle of workers in India, known as the Missionaries to Moslems League, is not large, but that is its

very source of strength, because the bond of union established is one of faith and prayer and sympathy. For five years it has concentrated thought and effort on the problem in India, and doubtless stimulated many outside of its membership. The present secretary is the Rev. John Takle, Brahmanbria, Bengal.

Pathan First-Aid Treatment

DO the people of the Punjab need medical missions? Read this: A young Pathan girl, fifteen years old, with her right arm shattered by a bullet, was brought to a hospital of the Church Missionary Society in the Punjab, near the borders of Afghanistan. The missionary doctor thus describes the Pathan method of treating the case:

Her father's enemy had shot her as he could not get the man himself, and her father, greatly distressed, brought her to us one day last June. Round the arm next the flesh was the body of a cock split open, and bound on the wound when freshly killed, feathers outside. Around her body, to which the arm was again bound, cock and all, were the skins of two goats recently killed. This June with the temperature at 114 degrees, the child has been carried for twenty-four hours on a rough bed in the sun's heat. Such is the first aid rendered by the Pathan. The girl recovered under treatment, although the arm was at first very septic.—*C. M. S. Gleaner.*

Festival to the Water-God in India

ONE is reminded of the description in Psalm cxv of the "idols of silver and gold, the work of men's hands; they that make them are like unto them," when reading an account of a recent celebration of the *Gurunathan Festival* in India, when thousands of people assembled from a radius of two or three hundred miles to propitiate the god of water, who is supposed at this time of the year to visit the country in floods. For days before the appointed festival processions of men and women march with brass

pots of holy water; rockets are exploded day and night, both to salute the god and summon the people, and decorations line the roads, as flags are used with us to welcome a distinguished visitor. On the appointed day, the silver god is carried to the festival ground and placed under the shade of a tree, with spears arranged on either side for protection; while priests stand ready to receive offerings of cocoanuts, chickens and camphor. Mingled with all these ceremonies is the thought of material gain and pleasure. All manner of amusements, booths for selling and gambling devices are well patronized. It was among all these enormous crowds of benighted people that the Tamal missionaries, evangelists, teachers and Bible women came to hold open air services to tell the Gospel story. Even the little children from the Mission Orphanage had a part in these services. Many of the listeners bought Gospels and returned to their own villages, some near and some far, perhaps never again to hear the Message of Life.

SIAM

Women Physicians for Siam

THREE members of the teaching force of the Harriet M. House School for Girls at Bangkok, Siam, have gone this last year to Manila, Philippine Islands, to take up the study of medicine and nursing, two of them to fit themselves to become the first women physicians in Siam, and the third to become a trained nurse. One of the young women medical students is the sister of a graduate of Harvard University who is soon to return to Siam as a civil engineer. The other is the daughter of the Attorney-General of Siam. They go to Manila at their own expense and have very ambitious plans.

A Siamese Giver

TOWKAY SAM, a Siamese Christian at Wai Neo, Siam, has, on his own initiative, planted an orchard, the produce of which is to be used en-

tirely for the support of Christian work at Wai Neo. He had already given a chapel.

CHINA

Parodies of Christian Methods

“ONE cannot fail to notice how distinctly Confucianists seek to parody divine things” Mr. Darlington of the China Inland Mission at Wanh-sien, Szechuan, writes. “Especially is this so with regard to our hymns of praise. In the Buddhist temple adjoining our house, a Confucian school was opened and the boys were daily taught to sing ‘Kong tsi (Confucius) loves me, this I know,’ to the tune of our sacred little children’s hymn. Our methods of evangelism are being copied in like manner. The Buddhists are now printing tracts on the moral virtues of their leader, and posting these in conspicuous places about the city.

“A large temple has been opened in the city and numbers of priests from other parts have come along to conduct a forward movement. They are endeavoring to produce a revival of the Three Religions of China, and already thousands of people have gone along to take part in these idolatrous rites; and now the city is being systematically worked by women devotees, who visit from house to house, and by their godless and superstitious ministry beguile unwary souls. When you consider that to counteract this movement we have only two foreign ladies and one Biblewoman who can give any measure of their time to the work of visiting in this city with its 240,000 inhabitants, it surely is a call to great searching of heart on the part of some at home.”—*China’s Millions*.

China’s Confidence in America

“FOUR years ago a company of Chinese men came into my study,” says Rev. Edward H. Smith, of the American Board, “and spread out a document in Chinese, and said, ‘This is a deed. We have had for generations in our mountains a Buddhist monastery. We now want your mis-

sionary society to take over this endowed monastery property to support in our village a Christian school, as we have driven out the monks.’ Probably this is the only one of the 4,500 American schools that is supported by the endowment of a Buddhist monastery! For the last two decades God has been bringing China and America together. The admiration and love that the Chinese people—from the highest official to the lowest coolie—feel toward the people of America are expressed in a great number of ways. The Chinese governor of our district is paying subsidies out of his own private funds for some of our schools just as an expression of the confidence the Chinese have come to feel for America. We must make the most of this opportunity to link closer the white and yellow races. There is no other basis for world federation or the brotherhood of mankind than the teachings of the blessed Book.

Rules for Chinese Schoolgirls

ONE of the unexpected results of republican rule in China is the promulgation of detailed regulations to govern the conduct of girls in school.

Believing that a certain amount of discipline and uniformity is desirable in their training, the Ministry of Education has posted the following rules in the girls’ schools of the provinces:

(1) No girl shall be allowed to have her hair cut short in any government school, and anyone found violating this regulation shall be expelled from school. (2) No footbinding shall be allowed. (3) No marriage without the parents’ sanction shall be allowed, and if any girl violates this regulation she shall be expelled from school and her teacher shall also be punished for lack of vigilance. (4) No leave shall be granted to girl students without sufficient reason nor shall they be allowed to promenade in the streets in groups. (5) No girl over thirteen years of age shall be allowed to attend schools where boys are taught.

Chinese Moslems to President Wilson

THE Chinese Moslems of Peking wrote to President Wilson on the subject of the war and the part China had in it, and after the usual Oriental felicitations expressed themselves as follows: "Very frequently the Chinese Republic is glad to follow the example of your noble government, so if you will give the word we will follow, and if you are patient we will continue to be patient. We do not ask anything from you save the favor of using your influence to quench the fires of war in the world. But as for the present condition of China, the hearts of the rulers are divided, so that there is constant change, and no permanent responsibility. How is it possible for a country in this condition to declare war upon another country? We therefore turn to you and hope that you will arrange and give us good advice for the future affairs of our republic, in order that prosperity and safety and peace may come to us speedily."

Y. M. C. A. Growth in China

THE twenty-eight city Young Men's Christian Associations in China have 18,000 members, 6,000 in schools, 7,200 in Bible classes, with an operating expense of \$350,000 Mex. The Associations have been responsible for adding five hundred members to the various city churches. The usefulness and popularity of the Association has necessitated a plan of enlargement which is to establish about fifty model Associations in important centers and help them to secure an adequate equipment, with a staff of trained Chinese secretaries, and to develop complete local management and self-support. There are now 146 Chinese secretaries in the City Associations, while 300 would not be too many for immediate requirements, and a thousand will be needed within the next ten years.

The recent four weeks' "drive" in the Young Men's Christian Association at Shanghai, China, resulted in the acquisition of 1,025 new members and fees to the amount of \$13,853.

Mr. Soong Han-chang, manager of the Bank of China, won the first prize for having obtained the largest number of new members

An Up-to-Date Medical School

THE achievement of twenty young men in having completed the course in the Mukden Medical College, Manchuria, was noted in the February REVIEW. It is of interest to hear something of the equipment and requirements of the school. The hospital and laboratories contain excellent modern apparatus. The study of experimental physiology has been advanced by the recent installation of a special set of instruments of the latest Edinburgh University pattern; power for ten revolving drums is supplied by a dynamo connected with the government power station, and enables twenty students to carry on independent experiments at one time. Much costly apparatus has been installed in the bacteriological laboratory also. Through the cordial relations existing between the college authorities and the government, all restrictions regarding dissection have been removed, which will, of course, be of special value to the pupils to come. A special feature of the installation of these instruments and apparatus, of which the staff are proud, is the fact that the whole of the work has been done by the resident Chinese mechanicians.

Applications for admission so greatly exceed the capacity that the best candidates have been chosen from about four times the number applying. In addition to completing a course at the government or Christian middle schools, each candidate for admission must pass an examination in arithmetic, geometry, algebra, history, geography, Chinese classics and composition and English.

Visiting a Buddhist Monastery

IT is the custom of students in Chinese government schools to go *en masse* twice each year to some place

of historic interest, and C. H. Hamilton, of the University of Nanking, writes in the *Missionary Intelligencer* of conducting a party of 105 students to the Buddhist Monastery of Bas Hwa Shang, a training school for priests. Over a thousand were there being trained in the Buddhist ritual. The majority of the visiting university students had been taught from their youth in Christian schools and viewed with amazement and scorn this exhibition of Buddhism in work-day apparel. "One thing which impressed the visitors," writes Dr. Hamilton, "was the sight of six priests around a table, learning their chants. Each held in his hand a copy of a classic. One held a stick with a large knob with which he rhythmically pounded a hollow piece of wood. In time with this beat all six read the characters before them, but whatever golden thoughts lay back of the words were lost on the ignorant chanters. To them the page was an array of characters having a certain sound—nothing more. Once before I had visited this monastery and asked for some well-trained priest to come and talk with me about the Buddhist doctrines, but was informed that the place had none such. The old abbot of the place smiled benignly and reminded me that one can only learn the wonders of Buddhism by experience—the old familiar contention of mysticism in all places."

JAPAN—CHOSEN

Social Standards in Japan

THOSE who are seeking the true Christianization of Japan are finding new problems in the influence of many Western ideas. At the 1916 meeting of the Woman's Christian Education Association of Japan, a committee, composed of English, American and Japanese women, the last both with and without training abroad, was appointed to study the question of social standards for young men and young women, "with a view to seeing what might be done to in-

terpret in their true meaning the social standards of the freer West to the young people of Japan who sometimes misunderstand and misapply those same freer standards."

This committee investigated especially the present attitude of Christian schools in regard to dormitory regulations and class-room instruction, and brought in to the 1917 meeting of the Association the following resolutions, which were adopted:

1. That this association recommends in the high school departments of its girls' schools a lesson or a series of lessons, made as practical as possible, on both the Christian principles and the social regulations governing the relations of men and women.

2. That this association present to the National Christian Education Association of Japan the desirability of introducing into boys' schools a similar lesson or course on the Christian principles and the social regulations governing the relations of men and women.

3. That this association recommends that Christian organizations and individuals encourage lectures on social subjects before parents' meetings and general audiences, in order to arouse older people to a sense of their responsibility for the social life of the young people.

4. That this association appoint a committee with power to act in consultation with the Executive Committee, with reference to publishing suitable matter relating to the subject of social relations of young men and young women.

A Christian Welfare Work for Japanese Railway

THE Assistant General Traffic Manager of the South Manchuria Railway Company describes in *The Survey* the welfare work conducted by the company, under the direction of Shiroshi Otsuka, who was formerly connected with the Young Men's Christian Association. He says:

"There are living in the leased ter-

ritory under our supervision about 50,000 Japanese and 100,000 Chinese and as many as 500 foreigners, while the company itself employs 12,000 Japanese and 25,000 Chinese. The welfare department seeks to promote the moral and social advancement both of Japanese and Chinese employees, as well as of all other people in the leased territory.

"There are twelve officers, all under the supervision of Mr. Otsuka, and all are conscientious, earnest Christians. These officers have charge of the work in the various towns along the railway, and each office is known as a club where all the employees may meet. By means of lectures, reading, meetings, religious services, healthy games, musical concerts, gardening, knitting, with annual exhibits and prizes, the company seeks to promote the social, physical and intellectual welfare of the employees and their families. These clubs have also circulating libraries which are drawn upon largely by the families of the lower class employees.

"The company has sent Mr. Otsuka to the United States, to inspect and study similar social work with a view to enabling the company to improve its methods and expand its work."

Six Days on One Lesson

A WOMAN missionary in Korea went to one of the outlying villages to hold a Bible class of women for a week. There were about forty enrolled, and she planned to teach one of six great events in the life of Christ each day. She devoted the first day to a very simple account of the nativity, but the next day, no one remembered anything, and so it went on through the week, so that all six lessons were given up to the subject of Christ's birth. The missionary says of these women:

"Very few of the old women can read at all, and those who can read, do so very falteringly, rarely grasping the meaning. So teaching here is 'line upon line and precept upon precept.' Truly they are babes in

Christ and must be fed with the milk of the word, not yet being ready for 'strong meat.' It is a real privilege to tell the message of Jesus and yet, oh! so hard when they know so little and are so ignorant."

MOSLEM LANDS

The Red Triangle in Palestine

THE sign of the Red Triangle is now familiar in Jerusalem. Cables received from the front report the opening of centers in Jaffa, Gaza, Beersheba and last of all, in Jerusalem itself; and a cinema has been secured for use in the camps surrounding the Holy City. Members of the forces who have received a day's leave to tour the city are looked after and cared for by the Y. M. C. A.; indeed, from Jerusalem down to Cairo the Red Triangle links are complete. The party of eighty members of the Red Cross and Syrian and Armenian Relief Expedition has left America for Palestine to conduct relief and reconstruction work for the stricken population.

Turkish Testimony to Mission Schools

THE Turkish Government some time ago took the children from the schools conducted in Palestine by the London Jews' Society, and put them in a so-called "national orphanage." "It is encouraging," writes a missionary of the Society, "to hear that the children had displayed such a superiority of character that the eldest among them, both boys and girls, had been made monitors. Moreover, it has been found that the only reliable teachers who could be secured were Christians, so that even in adversity missions are being proved worth while!"

Destitution in Palestine

THE next step after the British military victories in Palestine has been the institution on a larger scale than before of relief work. How great need there is for this may be judged by this description, in the *Jew-*

ish *Missionary Intelligencer*, of conditions in December: "The long period of underfeeding, which has lasted almost since the outbreak of the war, has so lowered the vitality of the people that they have been unable to resist the ravages of cholera, typhoid, typhus and other terrible diseases. It is reported that 30,000 Jews in Jerusalem and vicinity have died from starvation and pestilence.

"The Turkish authorities have used the available food, clothing and other supplies for the army. As their army grew and the quantities needed have increased, the food produced in the country has been taken and the authorities have commandeered the means of production of food. Thus irrigation pumps and other agricultural implements have been taken to provide metal for ammunition, and trees have been cut down to provide fuel for the railways. Even olive trees, which produce not only oil for lighting, but also oil and fruit for food, have been cut down, first one-tenth, then a second, then a third. How many more tenths have gone in the last six months we do not know.

"Apart from the shortage caused by these exactions, the year has been a bad one. The 'latter rains' were very scanty, and, in addition, the fruit trees have not yet recovered from the locust plague of 1915."

Industries for Armenian Refugees

ERIVAN, at the foot of Mt. Ararat in trans-Caucasian Russia, is today the largest population center of surviving Armenians. Here a remarkable industrial work has been set up in which the only employes are Armenian refugees and the only product is homespun woolen clothing for destitute Armenians to wear. An efficient manufacturing enterprise has been set afoot, in spite of the fact that comparatively few of the operatives knew beforehand anything of the processes employed, from carding the wool to tailoring the cloth. No Armenian man receives any money that he does not work for, and no Arme-

nian woman is paid gratuity if she is in health. For families in which the father is dead and the mother is supporting one or more orphans, an allowance of ten rubles a month is granted; but at the present value of the ruble this really amounts to scarcely a dollar. The payroll of the factory is \$5,000 a month. Within the scope of the Erivan work, it is stated that no Armenian is now starving. But the distribution of aid from this center reaches no more than 300 villages and only about 50,000 of the 250,000 Armenians remaining alive from the late massacres.

The Kurds Are Suffering

THE Kurds, who participated so largely in the massacres of Armenians and Assyrians, are now plunged into a more abject poverty than even the two Christian races which they so recently ravaged. The loot they collected has been dissipated, and they have been driven from their homes. A recent visitor estimates that when he was in Persia about 40,000 Kurds were saving themselves from starvation only by what they could steal from the scavenger dogs that eastern cities depend upon to clean up garbage.

A missionary in Urumia writes of these people: "They, too, have suffered, and have now returned from their self-imposed exile, and they seek comfort in their desolate and devastated villages. A pitiful lot they are, mostly orphans and widows, ragged and hungry, weary and worn with long journeyings from the hot deserts of Arabia and over the cold mountains of Kurdistan."

So bitter is the feeling between the Kurds and the Armenians that many of the latter object to seeing the Kurds receive any of the relief sent from America. But the relief committees have latterly been reaching out to help as many as possible of these fierce and fanatic Moslems, on whom the calamities let loose by themselves have returned to take such a terrific revenge.

Continued Need in Persia

A LONG delayed letter from Urumia, Persia, is of great interest in its picture of conditions which existed there at the beginning of the winter:

"The relief work has gone strenuously forward under Dr. Shedd's leadership. As the winter approaches, the mob of starving people thickens in our city yard. The price of grain increased steadily from harvest to harvest, reaching famine prices. The harvest in irrigated land has been good, and in places there has been a considerable yield from unirrigated land. Consequently a larger part of the resident population is provided for than was the case last year, and relief for this class will diminish greatly.

"On the other hand, crops throughout the country are blighted and the hope of bringing foodstuffs in is very small. Prices are about 60 per cent higher than last year and famine is the prospect ahead for the refugees, Kurdish as well as Christian. Many of the resident Christians and Moslems are not provided for except as helped by friends and neighbors. The Relief Committee has distributed much seed this past year and the acreage which has been plowed and sown has been greatly increased. Some of the border regions have been settled which would otherwise have remained uninhabited and the fields would have remained idle."

From the West Persia Mission of the Presbyterian Church, a missionary writes of the "throng of orphans and widows, the old and crippled, the blind, the insane, the broken-hearted, the homeless, helpless, hopeless of five suffering nations, crowding the American Relief Committee headquarters for help.

"Among the orphans who crowded us too,—2,500 of the real orphans or those who had widowed mothers,—were many of those whose parents are still captives in the hands of the Turks, and who came to be written as orphans. And why not? Are they not worse than orphans, having a hopeless hope?"

AFRICA

An Austrian Mission to the Sudan

THE Austrian Catholic Mission to the Sudan was established in Khartum in 1848, and preparation was begun to extend their work into the South among the pagan tribes. The thing that stands out prominently in their history is the amount of young life poured into their work in those early years. During the first ten years of their history, of thirty-one men who joined their Mission, at least sixteen died and others were sent away completely broken in health.

Rev. J. Kelly Giffen, D.D., who has been studying this chapter of missionary history, writes: "We cannot always commend their wisdom, but their zeal and courage were real and their martyr spirit demands our respect. These men did real pioneer work in exploring regions hitherto unknown and in bringing information to the outside world of a people strange to all and in desperate need of a pure gospel. Their more lasting work was the production of vocabularies and a grammar of the Dinka and Bari languages and a translation of the gospels.

No matter what opinion we may hold as to the teaching of these men we must admire their pioneer work for Christian missions at a terrible sacrifice of life.—*United Presbyterian*.

Y. M. C. A. Work for the Black Troops

MOST of the British troops which were sent to German East Africa early in the war have been withdrawn because of the climate, and their places have been taken by a colored army made up of South Africans, Indian Sepoys, East African and West African regiments from Nigeria, Somaliland, Zanzibar, Nyasaland, the Cameroons, the Gold Coast, regiments from the British West Indies and the Cape Corps from South Africa.

In addition there have been brought together thousands of native African porters and carriers, mobilized from remote villages, speaking a variety of languages.

To this composite company the Young Men's Christian Association has sought to minister. Five colored secretaries from North America, led by Max Yergen, are rendering magnificent service, characterized officially by the Director of Military Labor as "humane and sympathetic." The Commander-in-chief cabled the International Committee that he would be "grateful" if additional colored secretaries were sent. One of them gained a knowledge of the Swahili language in six months, which enabled him to direct the work and to give religious addresses to these needy men in their own tongue. Another has developed night schools and other educational features. The mission schools have been impressed, yielding their trained boys for leadership. Many of these boys have developed capacity which has multiplied the activities and extended the service of the North American leaders. Settlers, missionaries and officials heartily co-operate through the Association, which provides an outlet for their efforts—*Association Men*.

Indians in East Africa

LARGE numbers of soldiers from India have been sent to German East Africa, as well as to Europe, and the Young Men's Christian Association of India has followed them wherever they have gone.

In Dar-es-Salaam, one of the most cosmopolitan cities of the world, the New York of German East Africa, a former German beer garden has been transformed into a flourishing Association center. Here Indians from the medical, telegraph and other departmental services enjoy the varied program, and use the facilities provided by the Red Triangle. Caste and class distinctions are forgotten. Hospitals are visited by voluntary Indian workers who distribute gifts and write letters for illiterate wounded Sepoys. Educated Indians, both Hindus and Mohammedans, willingly serve their less fortunate fellow-countrymen.

Church Giving in Africa

IN the West African Mission of the Presbyterian Church the Every Member Plan begins two years before church membership. There is a probationary system by which candidates for church membership are kept at least two years in catechumen classes for instruction. The initial pledge, which is usually two and a half cents weekly, is given at the first enrollment as a catechumen. After a year, on being promoted to the advanced class, the amount pledged is usually increased to 3½ or 5 cents. On being admitted to church membership, which becomes possible at the end of the second year of training, there usually comes a further increase of about 5 to 7 cents. A number of members give 12 or 24 cents and a few even more. The average is about 5 cents a week.

"Very few of the people have any regular wage. Those who have would perhaps average \$2.50 a month. The women, who constitute the greater number of our contributors, for the most part have only what they can secure by the preparation and sale of food, mainly at government markets and to passing caravans. Many of them contribute a large part of what is procured in this way. The incentive for many in the preparation of food for sale is to secure something for the offering.

"Undoubtedly the taking of the pledge at the first enrollment as a catechumen is one of the important factors contributing to the general impression that giving is an essential part of Christian worship. Contribution Sabbath is called 'Praise Sabbath,' and the day the offering is received is 'Go to Church Sunday.' Once a month the offerings are received."

How Schools Open the Doors

ON returning from a trip among villages where no missionary work exists, Rev. George Schwab, of Metet, West Africa, writes:

"After traveling for days and re-

peating in village after village the question, 'Are there any people of the Word in this place?' and having so often been informed, 'Yes, there are,' and on inquiry learning that there were two or three school-boys, or friends and relatives of school-boys, I have been forced to believe that it is the school and not so much the evangelist which opens up and thaws out a heathen community."

A Colored Y. W. C. A. for South Africa

THE Young Women's Christian Association has been at work in South Africa for more than forty years, but its efforts have been confined to the white women. A few months ago a deputation of colored women in the Cape Province appealed to the Executive Board of the National Council of the Y. W. C. A. to start work for them. A public meeting, held in Cape Town last September, was a crowded and representative gathering with the widow of the late Dr. James Stewart of Lovedale in the chair. Mrs. Stewart said that they felt that the call to open this new work came as a direct challenge and one which God in His providence surely meant them to accept.

The following resolution was carried unanimously: "That the National Council of the Y. W. C. A., having been approached by a deputation of colored women, recognize the time has come to establish a department of work amongst them, and agree to their request that a residential center be established under the auspices of the National Council."

Missionaries are hoping that the Association will soon commence similar work in Durban, Pretoria and Johannesburg.

NORTH AMERICA

Japanese Baron at Sunday School

WHEN the Japanese Finance Commission was recently in America, its chairman, Baron Megata, a member of the House of Peers, visited a Brooklyn Sunday-school, and

was so much impressed by what he saw that he cabled an account of his experiences, through the Japanese Associated Press, to Japan. The various departments of the school were decorated with the national colors. In the Junior Department, as the Baron entered, 400 young people arose and saluted the flag in a thrilling way. It was the first time that the Baron had heard the salute and he asked for a copy of it. Later it was repeated by the Senior Department in the opening exercises. The reading of Lincoln's Gettysburg Address by that department deeply impressed him and he asked for a copy of the program. The fact that the Sunday-schools of America, with 20,000,000 members, stood so strongly by the Government in a spirit of loyalty, gave the Sunday school a new rating in the mind of the Baron and helped the Sunday school as an institution to have a higher rating in Japan through his message to his native country.

Missionary Conference of Friends

REPRESENTATIVES of the foreign missionary organizations connected with the Society of Friends met at the Garden City conference to consider the question of foreign missionary activity in their own denomination. They report:

"After careful consideration it was concluded to invite the Friends of Canada and the United States who are interested in foreign missions to attend a volunteer conference to be held in the city of New York, following the General Mission Conference next year, for the purpose of better understanding each other and our work, and for taking such action as the way may open for. A committee was appointed to carry on, through the year a correspondence in the missionary interest, and to visit various localities at home where it may be found desirable.

A Great Rescue Mission in Boston

BEGUN in a little second-story room on Tremont Street sixteen years ago, the Union Rescue Mission

of Boston has now reached the point where it has dedicated a new building, valued at \$35,000.

The features of the new edifice are a men's room for lounging and companionship and equipped for Sunday morning breakfast, an auditorium holding three hundred, nine bedrooms for men, a women's apartment with three bedrooms, a special room for children and mothers, and a roof garden, where the children can play with less risk than in the street. The meetings are held every night in the week and are attended by 500,000 persons in the course of a year. They mark the turning point in the life of many a discouraged and dissipated man and woman. The superintendent is Rev. H. D. Campbell, a convert of the mission and a missionary in Africa for over twenty years. Boston Christians of all denominations support the Union Rescue Mission—*The Congregationist*.

Winter Outdoor Evangelism

OUTDOOR evangelism in mid-winter is now a part of the aggressive evangelistic work of the National Bible Institute, New York. Heretofore the outdoor evangelistic campaigns have extended from April to November, but this year it has been possible to inaugurate a long-cherished plan for all the year outdoor evangelism.

That a large hearing for the Gospel can be gained out of doors in snow covered streets has been proven by the faithful evangelists of the Institute's staff. Within the three weeks' period ending December 22 there was the heaviest snowfall New York had experienced (according to the daily papers) since 1888, yet during these three weeks ninety-one outdoor evangelistic meetings were held, with an aggregate attendance of 21,706.

A Pioneer Missionary Society

A SIGNIFICANT missionary anniversary was celebrated in Richmond, Virginia, in January, in a meeting called to commemorate the

one-hundredth anniversary of the founding of the Society of Missionary Inquiry, established by twelve theological students in Synod's school connected with Hampden-Sidney College.

The strongest element in the growth of the Society was probably the influence of John Holt Rice, a professor in the seminary, who in 1831 made an overture to the General Assembly requesting it to declare that the Church "is a Missionary Society, the object of which is to aid in the conversion of the world, and that every member of the Church is a member for life of said society, and bound in maintenance of his Christian character, to do all in his power for the accomplishment of this object."

The overture outlined also the form of a business organization, which was adopted in substance and which therefore may give Dr. Rice the title, the Father of the Organized Foreign Missionary Work of the Presbyterian churches in America.

A Church That Works at Night

THE Roman Church has long ministered to its night workers with a 2 a. m. mass. The Night Church on Congress Street, Chicago, seeks to parallel this ministry by its services to Protestants.

Meetings are held every night on the street near the hall. The services begin at eight or nine and continue until the streets are deserted at twelve or one. If the weather is unpropitious the meetings are adjourned to a hall upstairs. Coffee and rolls are served every night. The workers go into the shops and offices where night shifts are working and use the lunch hour for friendly calls.

The Rev. Ernest A. Bell is the pastor and has as his assistants the Rev. Myron E. Adams, formerly pastor of the First Baptist Church of Chicago, two deaconesses and a converted actress, Miss Florence Whitaker, who deals entirely with theatrical people. The church distributes Scriptures in more than sixty languages—*Record of Christian Work*.

"The Romance of Polygamy"

THE way in which Mormonism is using the European war as an occasion for propaganda in favor of polygamy was pointed out in the February *Review*. The effrontery shown in this propaganda may be judged from the following quotation from one of the articles by the daughter of Brigham Young which appeared in a number of newspapers:

"Great men have ever been great polygamists—legally or illegally. Inferior men will always shrink from doubling domestic burdens. . . . Polygamy is productive of far more real romance than the one-man-one-woman union could possibly give. Romance keeps pace with the polygamous husband's evolutionary development as patriarch, saint, sympathetic monitor and provider. Talk of the romance of monogamy! When the human equation becomes a polygon, imagine the increased opportunity for novelty and emotional display."

Slavs in California

DR. JOHN R. MOTT, like other visitors to Russia who have really come close to the people, speaks strongly of the profound religious element in the Slav nature. Confirming testimony to this fact comes from Rev. James A. Francis, D.D., who tells of a meeting which he attended at the Y. W. C. A. International Institute in Los Angeles. He says: "We have in town 5,000 Russian Molokani, sometimes called Molokanski. They came twelve years ago, led by a prophet who has since died. He told them a great European War was coming and much blood would be shed, and that they must come with him to a land of peace on the Pacific shore of America. They are protestants against the Orthodox Church of Russia, against war, against images, etc., etc. This was the first time in their history they had united with others in a service, and on the invitation of the Y. W. C. A., 250 men and women came together.

Christian Koreans in America

MISSIONARY work in Korea is bearing unexpected fruit in California. Considerable numbers of Korean peasants have emigrated to the San Joaquin Valley, and in the town of Dinuba, about a dozen families have built homes, and have formed quite a community center. They have also built a Presbyterian church which at first was too small, so they have built a larger one. About 60 per cent of these Koreans are Christians.

A representative of the Southern Presbyterian Church who visited these Koreans, showing them stereopticon pictures of missionary work in their home land, and describing the need of the Armenians and Syrians, says:

"Instantly they took up an offering from among the little group of some forty-five who were present. Imagine my surprise when the money was counted to discover that it was the largest sum in the way of an offering that I have seen in any place since starting on this tour, and it came from people who are but day-laborers and who live in simple and humble circumstances.

"Several of them were wearing Red Cross buttons and one young man was wearing a Liberty Bond button.

"Though California is the only State in the Union that has no Lord's Day (officially), these Christians refrain from working on that day, save works of absolute necessity and mercy."

"The Darkest Spot in the U. S. A."

THE Navajo country covers an area of nearly three hundred miles east and west by two hundred miles north and south, and with ninety-three per cent of illiteracy is practically the darkest spot in the United States, area and population considered. There are eleven thousand children of school age, only two thousand of whom are provided with school facilities.

Seemingly insuperable barriers have been overcome by the devoted men and women who have for these twenty

years carried on gospel work for this tribe. There are no villages. The people are all shepherds in a country usually called desert, so that the missionaries have had to hunt them out, one family at a time, traveling long distances with weary bodies and the craving for food often unsatisfied. The language, so extensive that single verbs have as many as fourteen hundred forms, has finally been reduced to writing, after years of painstaking and prayerful labor, and the people both in school and camp are learning to read the truth of God in their own tongue. Genesis, Mark, John, Romans and some portions of other books compose the Navajo Scriptures recently printed by the American Bible Society. The workers on the field have as their objective a self-supporting native church under the care of trained native Workers. — *Home Mission Monthly*.

LATIN AMERICA

A Prayer Club in Porto Rico

THE pastor of a Baptist church in Porto Rico over a year ago organized the men of the church into a "Prayer Club." A dozen men were found who were willing to meet weekly with the pastor and pray, and some of them really learned to pray for the first time. A careful record of their petitions and the answers to them was kept. In January, meetings were held every night in different sections of the city. Members of this prayer club led these cottage meetings, three and four meetings being held on one night.

Rev. C. S. Detweiler, who assisted the pastor, writes:

"The first thing that impressed me was the spirit of prayer with which the whole church was surcharged. Every morning from six to seven about fifty people gathered in the church for a prayer-meeting.

"The evening services grew in power until the last three days when forty-two made public profession of faith. Sunday afternoon, the last day of the meetings, the members of the

Prayer Club used as an opportunity to tell of personal experiences in which God had definitely answered prayer."—*Missions*.

A Latin-American Evangelist

RECENT revival meetings in Porto Rico were led by Senor A. B. De Roos, a converted Spanish Jew, who has been evangelizing in Mexico and Central America. A writer in the *Puerto Rico Evangelico* declares that his three months' ministry has been the most powerful and effective in the history of missionary work on the island. Mr. De Roos travels without a choir, without organization, without advertising, trusting only in the power of the Cross, in the work of the Holy Spirit and in the co-operation which the churches may be able to give him. In the cities of Caroline, Rio Piedras, Ponce, Playa de Ponce, Yauco, Manati, Ciales, Barceloneta, Trujillo, etc., there were over 300 professions of faith, among them a considerable number of professors in the public schools.

A Confession Box for a Pulpit

WHEN Mr. Gregory and Mr. Cheney, Presbyterian missionaries in Mexico, made their first visit after the revolution to Santa Cruz, they had not held services there for three years. Mr. Gregory writes of the experience: "In 1916 the town was laid waste, and the Protestant church burned by the Zapatistas; the Catholic church, however, was not touched. For more than twenty years the Catholic church has not been used for services, because *the entire town is Protestant*.

"There was no other place for services, so we met in the Catholic church. Some of the families had just returned to their ruined village and had built temporary shacks. We used the confession box for the pulpit. Most of the furniture in the church had been removed and what remained had been removed from its proper place. At evening time we drew lots for beds. There was a large shelf in the

wall that once held a saint, the confession box and another piece of furniture. Mr. Cheney drew the confession box for his resting place.

"Two of the brethren stayed with us in the church with their rifles. The night before fifteen armed bandits entered a village four miles distant."

Seed Sowing in Venezuela

EVANGELICAL missionary enterprises in Venezuela date back eighteen or twenty years, the pioneer organizations being the American Presbyterian Board of Foreign Missions and the Christian and Missionary Alliance, closely followed by a Swedish Mission in Maracaibo, and "Brethren" missions in various centers. Through many political disturbances, and constantly combatting ignorance and superstition, the work has progressed until today there are in the capital city, Caracas, three Protestant church edifices for the accommodation of the native congregations, not to speak of private houses where smaller companies meet and Sunday schools are held.

Within recent years an attempt has been made to train native young men as colporteurs and evangelists. At the Hebron Bible Training Institute a course of studies, combined with manual work for self-support, is provided. Graduates of the institute are now found in charge of native congregations at out-stations, and others engage in Bible circulation and other forms of gospel service.

Rev. E. C. Austin, who is in charge of this school, writes that "the present appears to be particularly favorable for an advance in all parts of this territory, with its 2,500,000 inhabitants. Reports are frequently received of the good reception accorded to colporteurs and others in places where a few years ago they would have been in danger of their lives."

Sunday Closing in Argentina

ARGENTINA has recently stiffened its Sunday closing law, re-

quiring all liquor shops to be closed for a full twenty-four hours, and bakeries and groceries to be closed at noon on Sabbath. No hired help is permitted to work during any hour of Sabbath. This means that Buenos Ayres will henceforth observe the Lord's day better than some American cities.

EUROPE

Polyglot Chaplains Needed

ONE aspect of the missionary opportunity created by the war is the bringing together of Europe fighting men from a number of the mission fields. In dealing with these men, from either a military or a religious standpoint, the language problem is a serious one. So many different nations are represented in the armies fighting for the Allies in France that the British Government has found it imperative to secure officers and chaplains familiar with the dialects spoken by the men. The soldiers on the battle fields of France include men whose mother tongues are Maori, Malagasy, Portuguese and Flemish; men from Algiers and Morocco, who speak dialects of Arabic; and tens of thousands of brown men and yellow men from Asia and black men from Africa. At the request of the Government missionaries from various British societies have been released to enter work as officers or chaplains in battalions whose languages they can speak and understand. The work is of vast importance and these men are able to be of real service to the conglomerate mass of men fighting in France for the Allied cause.

Unity Among English Christians

PLANS for union among Christians seem to be in the air in England. Rev. F. B. Meyer reports the action taken by the representatives appointed by the Evangelical Free Churches of England to consider the closer co-operation of the Free Churches. This report has to be laid before each of the denominations concerned at their

next assemblies. It contains a declaratory statement of common faith and practice.

Further union is being considered with the Church of England and the statement drawn up by the Conference of Evangelical Churchmen in Cheltenham, England, has among its conclusions the following:

"That all proposals for closer union with Non-conformists should premise that they are members of the Church of Christ equally with ourselves and such proposals should not aim at absorption, but at combined action. That those ministers of the orthodox Non-conformist churches who have been called and ordained by duly constituted authority within those churches exercise ministries which are undoubtedly ministries of grace equally with our own.

That the goal to be aimed at is some form of federation rather than anything like organic reunion.

A Women's Hotel in Paris

A GREAT service has been rendered to American women in Paris by the War Work Council of the Young Women's Christian Association in the opening of a women's hotel. The social rooms of the new hotel are free to all girls and women at any time of the day or evening, whatever their nationality. Both restaurant and tea room also are open to those living outside as well as to guests of the house. Living accommodations at reasonable prices are furnished to between two hundred and two hundred and fifty girls and women. A special committee on entertainments plans for a succession of musical entertainments, musicales, lectures, plays and motion pictures.

Waldensians in the War

"OVER 4,000 Waldensian soldiers are with the colors," writes an Italian pastor. Five pastors are chaplains, and the Government has appointed a chaplain for the Protestant prisoners interned in Italy. Already a number of Waldensian of-

ficers and soldiers have given their lives for liberty and justice. One of the Waldensians writes:

"This war has given us an opportunity to evangelize thousands of our countrymen. In important towns we have opened the Casa del Soldats, where the soldiers can read and write and be entertained. We have given away thousands and thousands of New Testaments, always gratefully received. When opposition has been aroused and fanaticism has sought to hinder our work, the officers have interfered, and given full permission for the distribution of the Gospel to be maintained and for the soldiers to be spoken to."

"Atheism" in Russian Revolution

A CORRESPONDENT of an English paper in the interior of Russia is quoted by the London *Christian*: The Revolution, as he describes it, in many places has taken the form of very decided hostility to organized Christianity. The old festivals are ignored. Men describe themselves on their passports as "Atheists." Insults are offered to certain ceremonies which have entered into the life of the people, and the general attitude is thus summed up: "To profess a contempt for the Christian Gospel seems likely to become the fashionable vogue of the new officialdom. It is probable that soon anyone holding a position under the Government will need considerable moral courage to be seen entering a Christian church."

The *Christian* comments: "When it is remembered what the orthodox Russian Church has stood for in days gone by, and how it has resorted to persecution, e. g., against the Stundists, it is not difficult to understand the reaction against it. The 'Atheism' of the revolutionaries may not be Atheism at all; it is more likely to be sheer ignorance. Many of the revolutionaries have never seen pure and undefiled Christianity; they know it only through the mists of a very dense superstition. None the less, the anti-religious temper of the leaders is dis-

quieting. The enlightened in Russia now have the opportunity of showing what the Gospel really is, and we in this country ought by every means to aid them in the task."

ISLANDS OF THE SEA

Savagery in New Hebrides

MEMORIES of the wonderful work accomplished by Dr. John R. Paton in the New Hebrides must not lead one to think of that field as Christianized. Rev. Frank Paton writes of the savage practices of some of his neighbors as follows:

"Lately a planter asked me to hold a burial service at the graves of his partner and five boys who had been murdered by the bushmen twenty miles from here. I called for him, and when we reached the place I noted only four graves of children, the fifth having been cut up on two bags and the body carried away to be eaten.

"A native lately came inside the mission fence here, yelling and shouting, and, to my great surprise, wanted to hit me. The teacher heard the noise, ran out of the house and told the man there was peace. He then cut the teacher's face open. Other worse things have happened. A native, long friendly to 'the worship,' boldly broke away and joined the Christian party. This decision so enraged the heathen that they murdered him. His relatives retaliated and so the usual vendetta began."—*Record of Christian Work.*

Plans for New Guinea

UNDER an agreement recently ratified by the last of the Australasian auxiliaries of the London Missionary Society, the Congregational churches of Australia and New Zealand will take over full responsibility for the missionary work in the island of New Guinea, which before the war was divided between the British and German colonial departments. This plan involves no loosening of the bonds between the London Society and the Australasian churches. Missionaries will still be appointed

from Australasia to any of the fields of the society, and funds will be administered through London according to the wishes of the donors and the proportion of need in different fields. But the great neighbor island will become a special Australasian interest and responsibility.—*Congregationalist.*

A New Problem in Fiji

THE conversion of the Fijians from heathenism was such a notable achievement that some think of the islands as wholly Christianized. But a new element has come in with the advent of the British East Indians, and now about seventy-five per cent of the 55,000 inhabitants are Hindus, including some 15,000 Mohammedans. These conditions constitute a serious problem for the Christians of Australasia, who have felt a special responsibility for these islands. The organ of the Methodist Church of Australasia states:

"Is Fiji, so recently won from heathenism, to become wholly non-Christian again? The Indian population will in another twenty years exceed the native Fijian population. It is for us to take steps now, by a wise and vigorous evangelism, to secure the future of Fiji, with its many diverse elements, for Christ."

For the Chinese in Manila

AMONG the Chinese population of Manila, which is large and influential, the American Episcopal Church has a flourishing mission. Bishop Brent writes:

"Thoroughness has characterized all that has been done under the Rev. H. E. Studley. Catechumens come to baptism and confirmation well instructed. The reality of their moral purpose is best borne witness to by the fact that of the two hundred candidates confirmed since the beginning of the mission, only five have lapsed.

"Our mission building is church, school and residence for our Chinese deacon, combined. It ought to be devoted exclusively to the schools."

THE MISSIONARY LIBRARY



Thrice Through the Dark Continent. A Record of Journeyings Across Africa During the Years 1913-16. J. Du Plessis, B.A., B.D. Illustrations, map. 350 pp. \$4.50 net. Longmans, Green & Company, New York and London, 1917.

Other important volumes by our author, especially his "History of Christian Missions in South Africa," published six years ago, prepare the reader for something wholly out of the ordinary. He is an Africander by birth and has enough Boer blood in his veins to make religion paramount to him. He has been a foremost promoter of African Missions, both in his professorial chair at the Dutch Reformed Seminary at Stellenbosch, and at great missionary gatherings. At the Fourth Quadrennial Conference of South African Missions at Cape Town, he was its organizing spirit and helpful presence.

Prof. Du Plessis' journeyings led him from Kumasi, on the west, the city of blood and the prison of the German missionaries Kühne and Ramseyer, to Mombasa, south of the equator on the Indian Ocean. Thence he zigzagged westward to Victoria Nyanza and down the Congo almost to its mouth. Again he turned south-eastward to the Congo, up the Lualaba to where he connected with the Cape to Cairo Railway and went to Broken Hill in Northern Rhodesia. Here he plunged into the wilderness to see the people and missions of the Nyasa Lake region. Thence he went to the mouth of the Zambesi, and took the usual ocean and railroad route southwestward to his Cape Colony home.

Prof. Du Plessis is an experienced African traveler without the expensive safari mob, such as ex-President Roosevelt employed on his African hunting trip. Moreover, he is always the missionary and student of races and missions. As a book of travel this record would interest the general reader, but the missionary student

will follow him even more interestedly, as he describes the mission work of the Gold Coast, Kamerun, the two Nigerias, the Moslem infested Sudan, Pentecostal Uganda, British East Africa, the Belgian Congo, Northern Rhodesia and Mozambique. The ethnological notes are valuable for the general student. Cannibalism is discussed in an assuring way for the missionary, though there is still "the bother it gives preventing one's black companions from getting eaten." Linguistic peculiarities are noted in the Sudanese region, with lists making them clear. The physical environment of the various tribes is entertainingly described, often with much literary charm. Perhaps one tires a bit of the many occasions when the trickery and wickedness of carriers halts the miniature caravan, but on the whole, the author believes in the Negro. In summarizing his experiences among pagan tribes (pages 105-6), he refers to their smelting furnaces and forges and other marks of a barbaric civilization, their simple life as "the great unclothed," and deprecates the attempt to infect them with the hurry and impatience of western life, adding that "all they need is the Gospel." His account of the Mohammedan missionary and of the Moslem question in general in chapter XI. is most instructive and interesting.

As to missionary work, much of the territory covered contained no stations. In September, 1914, he had traveled for five months without meeting one Protestant missionary between Nigeria and North Congoland. Such outposts as Mr. Studd's "Heart-of-Africa Mission" and its neighbors of the "Africa Inland Mission" were oases in a needy wilderness. To look upon a white woman's face after six months without seeing one, and four days' journeying with missionaries, was heavenly, "despite obstreperous grass, obnoxious bogs, precipitous mountains and unwelcome showers."

His panygeric of women workers in mid-Africa is at its best perhaps on page 169. His paragraphs headed "In Praise of the C. M. S." are worth reading, as are those entitled "Dr. Morrison on Trial." The entire volume has not a dull chapter among its twenty-five.

China: Her History, Diplomacy and Commerce, from the Earliest Times to the Present Day. By E. H. Parker. 2nd edition. Illustrations and maps. xxx, 419 pp. Net \$2.50. E. P. Dutton & Company, 1917.

The addition of more than one-fourth of new material makes this revised edition well worth purchasing even by those having that of 1901. The author is one of the best known and most prolific writers on China, albeit a man who repeats himself in different writings. Long residence in the country as a British consul and his later studies as professor of Chinese at Victoria University, Manchester, make him one of the authorities on things Chinese from the textual viewpoint. The fact that he is something of an Ishmael, with his hand against all comers, makes his position interesting when he gets his war paint on.

In the old sections he discusses China's geography and history; the arrival of the Europeans from the time of Francis Xavier to the present day; Siberia, Japan and the small countries to China's southward; modern trade, the government, population, the army, personal characteristics; religion and the rebellions. Dr. Arthur H. Smith, Dr. Timothy Richard and the China Inland Mission are also commended by one who is usually a missionary-baiter, save on the early Catholic side.

The three added chapters are entitled "Law," "Language and Literature" and "The Rise of the Chinese Republic," though additions are also found in other chapters.

The new law section discusses the subject historically, with contrasts between Chinese views and those of ancient Rome and Germany, and with

only meager references to law at the present day. As a brief conspectus of legal evolution through two millenniums it has considerable interest. The new chapter on the language and literature reconciles the reader to the loss of a valuable appendix on the Chinese calendar of the first edition. The author traces the history of China's thought expression from the early script, "names" only, down through the increase to three thousand ideas, later to nine thousand words and finally to forty thousand characters—there are many thousands more than that—three-fourths of which Professor Parker regards as useless. Tones, dialects and brogues and the relation of the present pronunciation to that of the past, and to certain regional dialects, are described and discussed—not wholly luminously for the outsider.

The final chapter on the rise of the Republic is more important than the other added ones; though when one hundred and twenty-three subjects are discussed or mentioned in twenty-two pages, the inevitable result of "sevens confuse, eights mingled" of the Chinese proverbial saying must result. If the author had enlarged the chapter fourfold, it would have been a helpful contribution to his unique and valuable volume. While less authoritative than Professor Hirth's writings, covering similar ground in its early sections, this is a book that has its place in the standard literature on China.

La Mission Romande. By A. Grandjean. Illustrated, maps and charts. viii, 328 pp. Francs 4.50. Georges Bridel Co., Lausanne, 1917.

The author, who is general secretary of the Mission, puts the most fundamental facts in his sub-title motto, "Its roots in the soil of French Switzerland, its blossoming in the Thonga race." The Mission itself is more truly described in the fuller Thonga race." The Mission itself is Free Churches of French Switzerland."

In the opening chapter the origin of the work is traced to revivals leading

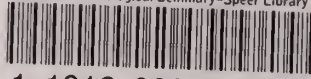
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